



LEADERSHIP
through
CHRISTIAN ENDEAVOR



BERT H. DAVIS

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**LEADERSHIP THROUGH CHRISTIAN
ENDEAVOR**

LEADERSHIP THROUGH CHRISTIAN ENDEAVOR

*A Manual in Christian Training
for Young People and Counsellors*

SOCIETY ORGANIZATION
UNION ACTIVITIES
PROGRAM BUILDING
LEADERSHIP TRAINING

BY

BERT H. DAVIS

AUTHOR OF "CITIZENSHIP IDEALS FOR CHRISTIAN
YOUTH," ETC.

INTERNATIONAL SOCIETY OF
CHRISTIAN ENDEAVOR

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FOREWORD

"Leadership Through Christian Endeavor," the new manual and study book, comes from the presses in the Fiftieth Anniversary year of the Christian Endeavor Society. It honors our best traditions and its pages overflow with practical programs and suggestions. The author, Bert H. Davis, is one of the finest products of our movement. He is at once brilliant and practical and in these pages he has made available to thousands of other young people his own experiences and discoveries. He presents in new ways a carefully written study of the plans and possibilities of the young people's society.

Mr. Davis has emphasized the values of the movement itself. Christian Endeavor is first of all Christian — evangelically Christian. It is within the church and loyal to the church. The members of a typical society are giving service as well as receiving training. And this training is incomplete and inadequate if it does not lead to assuming responsibilities in one's own church and neighborhood. "Leadership Through Christian Endeavor" has been two years in the making. Some plans that were theories when the first manuscript was drafted have now become part of the every-week program in many places. Christian Endeavor is youth in action and its growth is therefore by the day and even by the hour.

National leaders of great religious bodies, moderators, and presidents of General Assemblies and International Conventions, have come from the ranks of the

Christian Endeavor Society. Christian Endeavor has shared in the preparation of statesmen, educators, philanthropists, and leaders in industry. Certainly no other organization has given to the Kingdom more ministers and missionaries. This book has made vivid for us those characteristics and qualities that have produced results so gratifying.

I commend "Leadership Through Christian Endeavor" to the young people of our movement throughout the world and also to ministers and directors of religious education and Sunday-school teachers. I hope that many parents will read it not only for the assistance that it gives in making a young people's society efficient, but because it throws a revealing light upon the spirit and nature of our sons and daughters. Unquestionably one of the best ways of teaching Christian principles and Christlike conduct to young people is to give youth our confidence and the opportunity to accept service responsibilities. "Leadership Through Christian Endeavor" is at once a practical manual of workable plans and an inspiration-producing youth dynamo.

DANIEL A. POLING

President, International Society
of Christian Endeavor

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OUTLINE FOR STUDY CLASSES

A Six-Session Study Class

| | |
|----------------|--------------|
| Session One, | Chapter I. |
| Session Two, | Chapter II. |
| Session Three, | Chapter III. |
| Session Four, | Chapter IV. |
| Session Five, | Chapter V. |
| Session Six, | Chapter VI. |

A Ten-Session Study Class

| | | |
|----------------|--------------|-------------------|
| Session One, | Chapter I, | complete. |
| Session Two, | Chapter II, | Sections 1 and 2. |
| Session Three, | Chapter II, | Sections 3 and 4. |
| Session Four, | Chapter III, | complete. |
| Session Five, | Chapter IV, | Sections 1 and 2. |
| Session Six, | Chapter IV, | Sections 3 and 4. |
| Session Seven, | Chapter V, | Sections 1 and 2. |
| Session Eight, | Chapter V, | Sections 3 and 4. |
| Session Nine, | Chapter VI, | Sections 1 and 2. |
| Session Ten, | Chapter VI, | Sections 3 and 4. |

A Twelve-Session Study Class

Each assignment to consist of *two sections* of a chapter.

Chapter Emphasis

In some instances, the society will find it advantageous to have, say, four consecutive meetings in which some one phase of Christian Endeavor society organization and leadership-training is studied and dis-

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cussed. Chapter III or Chapter V might be so studied,
—one section each week,—at the beginning of a
year's work. While it is intended that the book shall
be read and studied as a whole, each chapter is prac-
tically complete in itself and could be used as a separate
course of study.

Classes in Union Work

Either for study or for reference, the following sec-
tions will be found especially valuable for *leaders in
union work*:

All of Chapter I.

Chapter III, Section 4.

Chapter IV, Section 4.

Chapter VI, Section 1.

In the ideal situation, the union leader is familiar
with all types of society organization, for he may be
asked frequently for advice and suggestions concern-
ing the programs of societies, types of meetings and
activities, graded Christian Endeavor, etc.

**LEADERSHIP THROUGH CHRISTIAN
ENDEAVOR**

LEADERSHIP THROUGH CHRISTIAN ENDEAVOR

I

A CHRISTIAN YOUTH MOVEMENT

1. Discovery

THE task of the church is to win the world to Christ. For over nineteen centuries the task has been the same but our interpretation of Christ's way has varied. Sometimes ceremony in worship has had the emphasis. In many periods Jesus Himself has been obscured because dogma took the place of religious living. Jesus' principles of living were not applied in daily situations.

Perhaps to-day we understand better than before what "winning the world to Christ" really means. That is not to say that we are succeeding in our task. But at least we do not so frequently think of religion as an *act*; it has become instead a *way* of life. We do not consciously divide life to-day into physical, mental, and spiritual zones; we are trying to bring the spiritual values into all that we think and say and do.

Areas of Living. It was a gain when religious educators revealed to us the usual areas of living in which religion has a vital place. The International Council of Religious Education has compiled this outline of eleven principal areas, —

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1. *Health Activities.*

The activities concerned with the general well-being of the physical body; sanitation, food and drink, exercise, illness, etc. Mental hygiene. Activities concerned with building up wholesome attitudes toward oneself as a member of society; an understanding of prejudices, fears, secrecies in oneself and in others.

2. *Educational Activities.*

The activities concerned with mental efficiency; developing native capacities; broad mental culture, etc.

3. *Economic Activities.*

Business relations; the meaning and use of money; production and consumption.

4. *Vocational Activities.*

Activities growing out of one's life work; sharing in the obligations of the world's work, as well as its benefits; creative service and personal fulfillment through the labors of one's calling.

5. *Citizenship Activities.*

Activities growing out of the governmental function which is necessary in every organized social group.

6. *Recreation.*

The use of leisure time; amusements, play, hobbies, reading, etc.

7. *Sex, Parenthood, and Family Life.*

The instincts of sex and the function of reproduction as related to a Christian social order; the family as a social unit.

8. *General Life in the Group.*

Contacts and relationships growing out of and consequent on living in social groups, except such as are covered in the other nine specialized areas.

9. *Friendship Activities.*

The more intimate human fellowship, cultivated for its own sake.

10. *Æsthetic Activities.*

Appreciation and enjoyment of the beautiful.

II. *Specialized Religious Activities.*

Specifically religious activities, which form a part of most lives. Not a negation of the religious content in the other ten areas but an affirmation that there is an area of experience concerned with the more or less formal religious act.

Enlarged Responsibility. Broader conceptions of Christian living imply a greater responsibility resting on the church. If the church seeks not only to relate the individual to God as a child to its Heavenly Father but to bring the spirit of Christ into every human relationship, its ministry calls for a great sharing of faith and talents and abilities. Our best human gifts belong in this service that joins together God's way and man's will. The church has been and remains the means for witnessing Christ as Saviour, for recruiting men and women to faith in Him, and for providing teaching, worship, and expression for His followers.

Beyond that, there is our religious mission of helpfulness to all men in their human needs — for all these are His children, even if they have not heard His call. When churches first engaged in citizenship projects and organized their health centres and recreation programs, some believed that the evangelistic work of the church might be neglected. But such activities, as well as serving our neighbors in Christ's own spirit, are in themselves evangelistic. The church now has two fields of evangelism, as had Jesus — the approach to the individual soul and the ministry of helpfulness to whole groups of mankind.

In the larger programs of religion, young people have an important place. In a growing number of churches, members under thirty are found in every board or important working committee. Some phases of church

work may be turned over to the young people as their sole responsibility. Some ministers use young people's groups as a pioneer force in planning and leading new types of church work.

Our concern to-day is to put youth's faith and loyalty to work. Young people must be stirring. The church needs every ounce of strength and purpose that these workers-in-training will give to it. The church and youth alike need a type of program that will train in Christian living through the doing of Christian tasks.

Meeting a Church Need. In these pages we shall analyze a youth movement within the Christian church that has helped to extend religious activities by providing human resources for an infinite variety of Christian tasks.

This movement grew from a need that appeared in the 1870's and 1880's. There was a youth problem in 1881. In the Williston Congregational Church of Portland, Maine, a number of the newer members, young people, were ready for training in Christian service. The exact means for training were not then at hand. In this period following the Civil War and notable for Moody and Sankey and other revivalists, many churches faced the same problem.

Not quite thirty years of age, Rev. Francis E. Clark, minister of Williston Church, knew young people's interests and possibilities at first hand. His suggestions for a young people's society of Christian Endeavor were those of an observant, practical young man. Francis Clark knew what types of meetings and activities would be helpful and challenging to young people. Likewise he knew how fully young people of

the church could be trusted with their own program of training.

The first Christian Endeavor society was formed in the Clark home on February 2, 1881. Almost immediately the idea proved valuable. The meetings were well attended. The committee plan, an innovation, was seen to be practical. The idea of pledged, responsible membership, — since used by many youth organizations, — had particular value. Religious periodicals learned of the new plan and spread its influence. Societies were soon organized in many places, a few overseas.

Eleven Years Later. We go on to 1892. An International Christian Endeavor Convention is meeting in New York City and the metropolis is impressed with the thousands of young people in attendance.

Societies flourish in four of the five continents. In the United States, societies of a community are coming together in interdenominational city or county unions. A few State unions have already been organized.

Dr. Clark now gives all his time to the Christian Endeavor movement, a ministry to youth which he will continue throughout his life. In later years, he would make five journeys around the world, undergoing many risks and hardships, as one phase only of his abundant service to young people of all nations and races.

Junior and Intermediate societies are proving successful in 1892. The beginnings of graded Christian Endeavor may be seen.

An influential weekly magazine is published.

Throughout the Christian world, the value of young people to the church is newly recognized. The society's progress causes churches and Sunday schools to ex-

amine their programs with new attention, especially in determining upon the emphasis to be given to their young people's activities. The organized-class movement is born, coming directly from Christian Endeavor origins. Interdenominational activities through local unions and Christian Endeavor conventions are already breaking down the sharp rivalries among Christian groups. Church federations and Christian unity are still in the future, but the foundations have been laid in this new fellowship of Christian youth. So reads the Christian Endeavor record of 1892.

In the years that follow, the movement spreads throughout the world. Eventually, 112 countries have Christian Endeavor societies. Scores of denominations recognize and promote this form of training and service for young people. Through field work, conventions of thousands of delegates, a wealth of printed matter, and the service of multitudes of voluntary youth leaders, the spirit and influence of Christian Endeavor spread and the experience of leaders and workers is shared with the newer members in training.

What Christian Endeavor Is. To-day Christian Endeavor societies are formed for the training of youth in Christian service, within the church and for the church. The roots of the movements are within one's own home church. The first loyalty of each member is to his church. In large numbers of churches a complete series of societies is provided, agreeing with the graded organization of the modern Sunday school.

The society's particular task is to provide training and opportunities for the developing and enriching of the individual's Christian character and his practice and expression in Christian service.

In itself the work that is done by typical Christian Endeavor societies and unions is practical and necessary. If these youth groups did not do the work, some others within the church should. How much better it is to have many of these activities serve as the means for training new workers in Christian expression and service. Youth at work through Christian Endeavor learns while it serves, serves while it learns.

Opportunities for leadership are made available to all Christian Endeavor members. This is distinctive to the young people's society type of training. The genius of the method is in the rotation of leaders of weekly meetings and in the use of organized standing committees that provide a variety of tasks for members. Each committee is to some considerable extent a leadership group within its own phase of the work. Nor is leadership confined to the chairman of a committee, as will be explained in Chapter IV.

The devotional life of the typical society is a powerful influence for enriching the young person's Christian life. The fellowship of the boys and girls, young men and young women, within a group in which all share responsibility is a distinctive contribution to church life and individual growth.

Through unions, each member is brought into a world relationship with youth.

2. Essentials of Christian Endeavor

"For Christ and the Church" is the society's motto. The essentials of the Christian Endeavor form of organization have often been stated in this form:

- a. Confession of Christ.
- b. Service for Christ.

c. Loyalty to Christ's church.

d. Fellowship with all Christ's people.

These are steps in progression.

First, we accept Christ each for himself. He must be ours before we can share Him with others. To serve at our best, we must live at our best. We confess and gladly claim His leadership and redeeming power as the first imperative.

Second, the members serve. One cannot think of the abounding Christian life without this expression in service to others. It is an outpouring of the same love that Jesus had for mankind. Not merely Christian Endeavor's plans but the whole program of the church of Christ is built around the Christian's eagerness to serve.

Third, loyalty to the church is the normal outcome of confession and service. Individually, the Christian has limited opportunities only for confessing his faith, for serving, and for winning others to his Master. By church membership we join our powers to those of other believers. Personal influence is multiplied. The best talents of all are at Christ's command. Our very presence in the church makes it easier for some others to accept the faith.

Nor is the home church the boundary for religious fellowship and co-laboring. The *fourth* essential is fellowship with Christ's people everywhere. Most Christian leaders agree that in fellowship among the churches rests the future usefulness and indeed the preservation of the Christian faith. A church set off in cells or segments by narrow sectarianism and jealousies has no message for a world that is breaking down all the boundaries of distance and space. The

spirit that Christian Endeavor applies in *loyalty* to one's own church and *fellowship* with all other Christian people continues to be a vital need of our religion.

Pledged Membership. So important as to be practically essential to the Christian Endeavor plan is the covenant or pledge. This is in effect a membership agreement, in which all equally share, to unite the members in similar objectives and toward the same general ideals of the Christian life.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." So reads the opening sentence of the usual forms of Christian Endeavor pledge. This promise may be defined, as it usually is, by covenants with reference to church attendance, Bible reading and prayer and testimony, participation in meetings and other activities, service and contributions to Christian causes, and confession of Christ as one's personal Saviour.

The International Society of Christian Endeavor proposes four optional forms of active member's pledge, and still other forms have been prepared by some pastors. A different form is used by associate members.

Active members. In Christian Endeavor societies, active members are those who have publicly confessed Christ as their personal Saviour, who are trying to do His will, and have signed the Active Members' pledge. Usually, active members are within the membership of the church that sponsors the young people's society, or plan soon to unite with the church. Active members may be chosen for any Christian Endeavor office and have a vote in business matters.

Associate members. Young people desiring to participate in the activities of a society before publicly confessing

Christ as Saviour may enroll as associate members. Associates may be assigned to committee membership, but should not have voting power nor hold the more important offices in the society.

Honorary members. Those who graduate from the Young People's society, or other oldest group of Christian Endeavorers in a church (see Section 3) may be enrolled in this classification. A better plan is for such graduates to form themselves into an Alumni Council (see Chapter VI). Honorary membership will be significant only if it continues the responsibility of the individual. The graduate should be invited to pledge toward Christian Endeavor budgets. Some honorary members will become sponsors or advisers of societies. On some occasions, honorary members will be the guests of an active society or will attend church services in a body.

Affiliated members. Some churches wish all young members of church or Sunday school to be considered members of the Christian Endeavor societies of proper age group. The pledged membership idea should be retained, applying to active and associate members. Those who have not entered into pledged membership will be classified as affiliated members. Of course, every effort will be made to present active membership as a forward step to those of this group.

Organization Fundamentals. What are the points that distinguish the Christian Endeavor society *as an organization*?

I. *The definite religious emphasis.*

- a. The society succeeds when it interests young people in the improvement of their Christian experience and in equipping themselves for service.
- b. The program looks primarily toward making better Christians, who will likewise be better neighbors, better companions, better citizens.

c. The Christian Endeavor pledge or covenant applies religious ideals to definite but varied forms of religious expression in daily life.

d. Christian Endeavor societies emphasize discussion, fellowship, recreation, training for service,—but above all, confession of Christ, prayer, and intelligent use of the Bible.

2. *Outreach in service.*

a. Christian Endeavor reaches out—to serve in the community and among neighboring churches and institutions as well as in one's home church.

b. The society provides definite and organized committees to carry out its own program, which is in turn dominated by the program of the whole church.

c. Many young people, through such activities, come to understand Christian living as *service for Christ*, not merely mental acceptance of His teachings.

3. *Reliance on youth leadership.*

a. Christian Endeavor may succeed without adult direction, but does require the guidance and help of tactful, trained counsellors.

b. Leaders used are trained within the organization and through its work.

c. Local and State unions and the International Society provide educational conferences and printed helps to assist in leader-training.

4. *Complete adaptability.*

a. The graded system (Section 3) provides types of discussion and training and service for all age groups beginning at eight years.

b. Flexibility in committee work, plans of meetings, choice of activities, number of members in a society,

and other features, make the society adaptable in almost any church situation.

c. Some churches have but one society, many have two or more. A growing number of churches have five or six or more. These societies may be correlated with one another and with the church educational plan through a youth cabinet or the committee on religious education.

5. *A world-wide fellowship, interdenominational and inter-racial.*

a. "The largest organization of young people in all the world is, significantly, a religious fellowship — Christian Endeavor."

b. A leading educator recently said: "I believe in Christian Endeavor for the young people of my denomination, because I believe they should have just as many interdenominational contacts as possible."

c. Conventions and conferences, the sharing of similar programs among many societies, and exchange of suggestions across denominational lines are helping to dissolve artificial boundaries in religion.

d. World peace and world evangelism are aided by this fellowship.

e. Church unity, in spirit, has been a Christian Endeavor goal since the society was founded. Whenever actual organic union is attempted, the Christian Endeavor ties already existing among the young people affected make for prompt readjustment and complete understanding.

Unions of Christian Endeavor. Point 5 is briefly expanded at this place. Union work is more fully treated in Chapter VI.

The union in a city or county or State is a voluntary

fellowship of Christian Endeavor societies. Unions do not direct Christian Endeavor. They do offer facilities by which societies may share in community activities and may engage in similar programs, if desired, within their own churches. The union superintendents (conforming to committee chairmen) exchange suggestions among societies within the same age groups or engaged in the same kinds of activities.

The International Society of Christian Endeavor is formed by the united societies of North America. The World's Christian Endeavor Union is the adviser and clearing-house and program-building group for 32 national unions, some of which it helps to finance. The International Society and the World's Union have as headquarters the World's Christian Endeavor Building, in Boston, — a building truly international in that friends in more than fifty countries contributed toward the cost.

3. Graded and Correlated Societies

Christian Endeavor societies are found in large churches and in small. The movement flourishes in remote rural sections and in the midst of great cities. Wherever young people may be won by the opportunity to train themselves to be more useful and influential as Christians, such societies find strength. Where this motive is lacking and cannot be inspired, Christian Endeavor ideals do not appeal.

"It is too religious," comes the objection of some. "*Our* young people do not want to pray and to study the Bible." Yet when that condition really exists (for the diagnosis may be incorrect), and the devotional life of the Christian is not attractively presented, the church itself loses power. The church without a prayer

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life into which young people naturally and gladly come would seem to be generally a social and cultural fellowship without a redemptive message.

Grading for Success. In the church of 250 members or fewer we may provide adequate training through *three* Christian Endeavor societies. The members may be grouped by ages, as follows:

| | |
|-------------------------|-----------------------|
| Junior society, | ages 9 to 12 (or 13) |
| Intermediate society, | ages 13 (or 14) to 17 |
| Young People's society, | ages 18 to 23 |

The larger church, and some smaller ones, may have a more extensive Christian Endeavor plan, with five or more societies.

Such a graded plan sometimes takes this form:

| | |
|------------------------------|---------------------|
| Junior society, | ages 9, 10, and 11 |
| Intermediate society, | ages 12, 13, and 14 |
| Senior Intermediate society, | ages 15, 16, and 17 |
| Young People's society, | ages 18 to 23 |
| Fellowship society, | ages 24 and up. |

Some variations of this plan are useful, including the following:

- a. A Primary society is sometimes formed for children of six, seven, and eight.
- b. In college towns, separate societies may be provided for students. This would be advisable if the student members wish to use their distinctive series of topics or if the forms of service possible to them relate mainly to campus life.
- c. If the church has a strong program for its Boy Scouts and Girl Scouts, one or more Scout societies of Christian Endeavor may be formed, to continue this fellow-

ship in the religious life. Both boys and girls should be in the same society.

Flexibility in Grading. Every church does well to consider a grade of Christian Endeavor conforming to every department of the Sunday school. Within each grade there may be several societies, if desired, as there are several classes within a single Sunday-school department.

Grouping based on similar interests (rather than on strict adherence to age groups) might be preferred in some churches. Instances have been given in connection with college groups and Boy and Girl Scouts. In the older groups, an arbitrary division seems undesirable, — for the young man of twenty-two may have as his best friends those persons of the church who are two or three years older than he. If the interests of a member are advanced beyond his own particular age group, interests might well govern the assignment.

All Christian Endeavor members should understand why grading is proposed. The purpose is to give the best training within each age-period, this training to be related to types of work preceding and following and to the whole educational plan of church and Sunday school. When the plan is adequate, there will be no breaks in Christian Endeavor worker- and leader-training from, say, six or seven to thirty years of age. Even for older groups, fellowship may be maintained through Alumni organizations, as explained in later sections.

Church Recognition. Christian Endeavor offers the training which the church requires for its young people if they are to do justice to their share of the responsibility.

Church leaders in countless instances have recognized the societies as forming an ideal training school for Christian service. Educational guidance is needed. The societies should be helped to offer a continuing, progressive training for Christian living and church work. Correlation with the Sunday school, with missionary education, and with other youth groups of the church is a necessity to avoid conflict and to serve the entire needs of young people's religious training.

Under skilled guidance, the society becomes the laboratory in which young people learn to apply Christian teachings.

In this group, youth led by youth makes its own tests and discoveries in Christian conduct.

New tasks appear. New ways to achieve are found. New workers are trained. As a foundation of it all, in the ideal situation, are the support and the experience of former Christian Endeavor members and other adults.

The work of such societies to-day and next week and next month is important to the church's *present* program and objectives. The experience gained in these tasks will be used by Christian Endeavor graduates as they come into general church leadership, step by step.

Examples of Church Recognition

1. Pastor or director of religious education is in close personal touch with the Christian Endeavor program.
2. Christian Endeavor is represented in the church commission on religious education (or board or council of religious education). Every society should have an adult counsellor. Such counsellor might well represent their societies in the education board or commission. Older young people may similarly serve. In

some churches, young people are elected to commission membership.

3. In the absence of such a commission, Alumni Christian Endeavorers who are also active in the Sunday school may form, under official auspices, a "Christian Endeavor Adult Council" to assist the societies in co-operating with the educational program of the church.
4. Some churches elect both a Sunday-school superintendent and a Christian Endeavor superintendent. Each officer is in charge of these related educational activities — the Christian Endeavor superintendent serving most effectively when he is a counsellor rather than a director of the societies engaged in training youth for service.
5. In a number of churches, the young people's work has as a clearing-house and planning centre a "Young People's Cabinet." The plan is treated in more detail in Chapter VI.
6. Whether or not there is a "Young People's Cabinet" in the church, the Christian Endeavor societies of Intermediate and Young People's ages may form a "Christian Endeavor Cabinet," each society being represented by its principal officers. The pastor and counsellors should be *ex officio* members of the "Christian Endeavor Cabinet."

Adult Guidance. Every society should have an adult counsellor. This is true even if there is but one society in a church, in which case some qualified adult (preferably a former Christian Endeavor member) should be chosen as counsellor by the society, with the advice of the pastor. Whenever possible, even in the largest churches, the young people should have voice in selecting the counsellor. A one-year term of service is recommended.

The counsellor attends practically every prayer

meeting or social event of his or her society. The counsellor will meet with the principal committees from time and time, and particularly with the executive committee (see Chapter III). Individual counsel will be available to all members. The counsellor will share in the good times, in the problems, and in the planning of the group.

In short, this officer is the "coach" for his or her society. All society counsellors within a church should be exchanging ideas and sharing a common fellowship, either through a recognized educational plan or as a voluntary group.

The Junior superintendent, an adult, has the relationship of teacher rather than coach or adviser. The Junior members preside, carry on committee work, and take an active part in their own prayer meetings. In all these matters, the adult leader instructs and selects the participants, directs handwork, conducts Bible memory work and many other forms of instruction, and is responsible for discipline and finances. Assistant superintendents may be young persons of eighteen or older, many of whom are found later well fitted for the superintendent's work.

Graduation. The graduation of members from one society to another, and from the eldest society to Alumni membership, is planned for a fixed day each year. Usually this will coincide with "promotion day" in the Sunday school. Christian Endeavor graduation exercises may well take place in the Sunday evening church service, with the pastor, church officials, and Alumni group participating. Here, too, is a means for the church to give recognition to its training-school, the young people's societies.

United Sessions. On "promotion day," on Christian Endeavor Day (the first Sunday in February), or other special occasions, a united session of all the Christian Endeavor members of a church may be held.

As far as possible, all societies of the church should have some part in the programs of these sessions.

In some churches, all societies except Juniors meet at the same hour and unite for a worship service. The societies in turn furnish leaders for the joint service of worship. The groups then go to their separate rooms for the period of group discussion and public prayer. Such a plan promotes fellowship without losing the advantages of the small discussion group and graded topics. A desirable variation would be to have one such session each month.

The united worship service may be preceded by a period of fellowship, during which lunch is served.

4. Getting Started

Who initiates Christian Endeavor in a church?

Not infrequently nowadays several societies are formed at once, following the adoption of a graded Christian Endeavor plan by the church officials.

In the larger number of churches, the society probably comes from the pastor's action, as was the case when the first group was formed long ago in Portland. Sometimes two or three young people come to the pastor or to older persons who were once active Endeavorers, to invite assistance in starting a society. Denominational leaders, or a local union officer, or a field secretary of Christian Endeavor may have brought the idea to these young people. Conventions and institutes of county and State unions often provide the background.

Gathering Prospective Members. Do we assume that a social event is necessary to bring together young people to organize a society? Of course the atmosphere of fine fellowship is required, but usually a frank announcement of purpose will attract young people most necessary to the new society. Ten or fifteen young people similar in ages and interests may be called into an informal session at the home of the pastor or one of their own number. The entire group will be brought together later, and with the promotional work of this nucleus.

The first meeting may result in selection of temporary committees, of which the most necessary are constitution, nominations, and program. At any rate, be sure to choose a temporary chairman to call the next meeting and a secretary to take minutes and preserve them for the next session.

Let one member consent to write promptly to the International Society of Christian Endeavor (41 Mt. Vernon St., Boston, Mass.), or to the headquarters of the State Christian Endeavor Union, or to the Young People's Department of the denomination. The letter should request the free material that is prepared especially for new Christian Endeavor societies. Mention whether Junior, Intermediate, or Young People's society (or all three types) will be formed. The package of organizing material includes a suggested constitution, copies of the various types of pledge, a suggested list of topics for prayer meetings, and other program materials.

Begin to Hold Prayer Meetings. As soon as the committees are ready to report, all interested should be called into a business session to adopt a constitution

and select officers. But even before organization goes beyond the first steps, weekly prayer meetings should be held. Plan these carefully. Select the ablest leaders. At this period, loyalty is most evident, and those members most likely to become useful officers may be readily recognized.

Choices in the Constitution. The adoption of the constitution will involve the discussing and settling of some questions that relate vitally to organization. For example:

1. Which form of pledge will be adopted?
2. Will the society use (generally) the topics proposed by the Interdenominational Young People's Commission or a set supplied by the denomination or by the pastor or a committee within the local church? (See Chapter II, Section 1.)
3. What general form of committee organization will be adopted? (See Chapter IV.)

At the outset, the pledge chosen is signed by each active member, the usual plan being to distribute cards bearing the complete pledge to all who are interested. However, the signatures may all be taken in a record book which becomes the membership roll of the society. A separate record is always made of the associate members' pledges.

Relations with the World Movement. With its loyalty to its own church as the first consideration, each society determines how close will be its relationship with the world-wide fellowship of Christian Endeavorers. From the local union, State union, and International Society of Christian Endeavor, detailed help is gladly given in any feature of society work. In-

formation as to the duties of the various officers might be desired. Help in recreational plans or in missionary education, for instance, may be necessary. The unions propose programs and objectives for society work based on the experience of a number of churches and adapted to the needs of almost every church. Most societies make discoveries in their own work that should be shared with other societies. Exchange of ideas through conferences and institutes is a valuable function of the union.

The International Society of Christian Endeavor provides not only educational and promotional field work, but series of conventions and conferences, in co-operation with the State unions. The printed matter of the movement is rich in practical suggestions concerning what to do and how to do it. "The Christian Endeavor World," official magazine of the International Society, and periodic bulletins of the movement give many additional plans for workers. Youth is active and dynamic, and though the principles of the society remain, the methods are ever changing.

Finances. The following proportions have been suggested for the society's budget of expenditures:

Benevolences (missions, special service, relief). 50 per cent.
Society work (supplies, postage, incidentals). 35 per cent.
Union work (community activities, training) . 15 per cent.

The amounts and proportions vary with the possible income of the society and other local factors. The members should adopt a definite budget, to be recommended by treasurer or finance committee, and keep as close to it as possible. Income is secured through weekly or monthly pledges, good-will offerings, sales

and parties, and other finance plans, and some contributions from older friends. In some churches, the Christian Endeavor members pledge to benevolences, and meet the society's general expenses through entertainments or sales.

Only One Society? The details in this chapter should not dishearten the church that lacks equipment or leadership or meeting places for several societies. If but one society can be formed and supervised, the group that needs most this type of training should be reached. This may limit the Christian Endeavor ages to those between fourteen and twenty, or between sixteen and twenty-three. The next step, as some of these members gain experience, might be to form a Junior society. Churches in small communities often find it possible to support several societies with a total membership much larger than the most optimistic would have predicted.

FOR THE STUDY CLASS

1. The society or study class may prepare an outline or explanatory article on "What Christian Endeavor Is." An outline prepared by one Intermediate union contains the following headings: "Why Christian Endeavor?" "The Six Fundamentals of Christian Endeavor," and "The Principles of Christian Endeavor." The class may select a committee to prepare such an outline, assigning its sections among the members. Report of the committee will be revised and discussed by all.

2. Secure your own denomination's literature on young people's societies and the suggestions for organizing and conducting them. Does your society meet the standards of the denomination? Is it as active in some fields as it should be? Make suggestions for promoting a better balanced pro-

gram in your own society. If any goals are not clear to you, write to the denomination's young people's headquarters for further information.

3. What criticisms have you heard of Christian Endeavor or other young people's societies? Let the group answer these, either with or without advance preparation. The aim is not to "defend" Christian Endeavor in the spirit of controversy but to point out features sometimes overlooked or misunderstood. Apply the criticisms to the society of which you are a member.

4. What, in brief, is the reason for having societies for different ages? Suppose members from twelve to twenty-four, or older, were in one society? What would be the results?

5. In what organizations other than Christian Endeavor is an oath or pledge or covenant used? What values has pledged membership? What are the provisions of your own church covenant? What are the points of agreement with the Christian Endeavor pledge your society uses?

6. Discuss "The Value of Ideals" especially as this refers to Christian Endeavor pledges and objectives, and to the aims of churches. Be sure that the word *ideals* is clearly defined at the outset.

7. Bring to the meeting a copy of "The Christian Endeavor World," and let one or more members (chosen in advance) review this, to show the magazine's usefulness to society officers and to individual members.

II

WHAT SOCIETIES DO

1. The Prayer Meeting

ONCE a week, Christian Endeavor members and friends gather for worship, fellowship, discussion, and training. Each society meets separately for some part at least of this weekly session. When desired, societies of several age groups may unite for an opening worship service.

The weekly prayer meeting of Christian Endeavor is the centre of each society's life. When a new society is formed, this weekly meeting should be the first activity undertaken. Church and community service and other forms of Christian expression will presently follow, if the society recognizes its duties and possibilities. Before all these, and at their centre, there must be the spiritual and educational experience of the periodic meeting for worship and fellowship and discussion.

Young people meet here "in training." They bring to these meetings the experiences and problems of daily life, the teachings of church and Sunday school and other character-building agencies, and the backgrounds of home and neighborhood life. The society offers here a clearing-house and testing-ground for the sharing of religious ideals and social practice.

The meetings are educational by their very nature. Increasingly, the trend of the topics and themes used

by young people's societies is toward the study of common problems, personal conduct, the individual's part toward building a Christian social order. The leadership of the meetings rotates. In the average society, a member leads a meeting twice or more each year. This plan provides training primarily, but it also makes for interest and variety. Since the society welcomes both sexes, the prayer meeting provides an ideal setting for bringing boys and girls, young men and young women, toward the attitude of sharing their abilities and viewpoints. Religion was once the man's concern; in some eras, it has been woman's obligation. The church of to-day builds on the fine loyalty of both men and women. The society helps them to form the habit of working together for Christian and social aims.

The Plan of the Meeting. The prayer meeting is intended to help young people in forming Christian attitudes toward daily life. Knowledge of the Bible and of other religious literature is encouraged. Personal standards and integrity are emphasized, and youth's abilities and interests are charted in some of the studies. Character is appraised by studying great world movements and fine and influential personalities. Missionary fields are studied in terms of the similar aspirations and possibilities of other races than our own, with which we should share all the light we have received.

The devotional or worship period of the meeting should be closely related to the discussion period. Whenever possible the individual public prayers of the members should be similarly centred on one leading theme.

Typical Order of Service

DEVOTIONAL OR WORSHIP PERIOD:

6:30 Brief musical prelude, as the members gather.

A "Call to Worship" may be read, or given in unison. Portions of the Psalms are recommended. For instance, Psalm 24 or Psalm 90.

Music.

Two hymns, related to the theme or topic of the meeting. In the well planned meeting, the blackboard at the front of the room displays the following: theme or topic of the meeting, Scripture reference, numbers or names of hymns to be used.

Reading of Scripture selection.

Portions may be read in turn by several members designated in advance. Or the entire selection may be read by the leader of the meeting. If all have Bibles available, the verses might be read responsively.

6:45 *Offering.* Silent prayer at the close.

Hymn or special selection.

At least once a month, a solo or choral selection may be planned for this portion of the meeting. On some occasions, two hymns would be used at this point, leading toward the discussion of theme or topic.

DISCUSSION PERIOD:

- 7:00 1. Leader's talk on the topic.
2. Leader proposes two or more possible approaches to discussion.
3. Discussion by as many members as will participate. The leader may arrange in advance for one member to open discussion.
4. Summing-up by leader or adult adviser.
5. Closing prayers and testimony by members.

7:25 *Benediction.*

(a) "The Lord watch between me and thee, when we are absent one from another." (Genesis 31:49; The Mizpah Benediction.)

Or (b) "The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."
(Numbers 6:24-26.)

Variations. Some societies prefer that the reading of the Scripture should immediately precede the discussion of the topic. In some programs, the prayers of individual members (other than leaders designated) form part of the worship service, in the first half-hour of the meeting.

Many societies meet for a longer period than one hour, or begin and end the meeting on a somewhat different time schedule than given above.

Business matters are preferably considered at a week-night business meeting, held once a month or once in two months. If urgent matters, requiring little discussion, must be cared for during a prayer meeting, they should be introduced after the first hymn has been sung.

New members are usually accepted into membership at the weekly prayer meeting. As soon as the lookout committee accepts the member and secures his signature to the pledge, the name is presented in the first section of a prayer meeting. Almost invariably the members are accepted by unanimous vote. At the close of the meeting the new Christian Endeavorers are welcomed personally by the individual members.

Time of the Meeting. Many societies meet on Sunday evening for an hour or more preceding the

evening church service. In Canada and elsewhere a week-night is frequently chosen for the Christian Endeavor prayer meeting. Junior societies usually meet on a week-day afternoon or on Saturday morning.

Once a time has been set, meetings should begin on the moment and close on time. While a meeting of one hour's duration is common, here again the local situation should govern.

Topics and Themes. The Interdenominational topics for young people's groups are arranged for Junior, Intermediate, and Young People's societies. Denominational leaders who are specialists in these groups join in the choosing of the year's topics and the suggesting of means by which the topics may be used to best advantage. Some persons may have misunderstood the origin of the topics found in Christian Endeavor publications, such as "The Christian Endeavor World" and "The Endeavorer's Daily Companion." As part of its co-operation with the denominations, the International Society of Christian Endeavor gladly assists in the choosing and editing of the three groups of topics. No set of topics, therefore, could be more representative.

A society is free to use any group of topics it may choose, either those described above or others. Some churches believe their groups should use a study course or group of topics closely related to the church program or to problems of that particular community. If a study book is used week by week the society should provide a copy for each member at a nominal price. When special topics are chosen by the pastor or educational committee, detailed suggestions for leading the meeting should likewise be furnished. Without de-

stroying personal initiative of leaders, the advisers should be sure that the young people understand the significance and possibilities of the topic.

Distinctive in Setting or Program. The following types of meetings employ one or more distinctive features, either in the setting of the meeting or its program. The list is suggestive, and almost every item will furnish numerous variations as members gain experience.

1. *The Consecration Meeting.* See Section 2 of this chapter.
2. *A Question-Box Meeting.* Suppose the topic is, "The Christian as a Good Citizen," or "Christ's Teachings About Money," in short, a topic that raises many questions as to attitude and conduct. Let three or four members share the leadership, answering the questions that arise in the meeting or, preferably, have been written in advance and placed in a question-box. This plan often develops discussion when other means have failed. Members should contribute their own views before any question is considered closed.
3. *A Musical Meeting.* The group meets as a chorus, with those of similar voice range together. Provide for special choral numbers. Let many "favorite hymns" be sung. The leader will be ready to give the stories of some of these, adding greatly to their influence and significance. A skilled song leader and an able accompanist will mean much in the success of such a meeting.
4. *Great Paintings.* Colored reproductions of some of the great Christian paintings may be used. The group may discuss art as religious expression, going from this to a topic like "Using My Talents for

Christ " or " What Helps Me to Find the Spirit of Worship? "

5. *A Church-Objectives Meeting.* Let the members imagine that this is a " policy meeting " of the church, in which the adult leaders and members would consider the objectives of the church in the months ahead. The adult counsellor may be able to throw in helpful questions or comments. The effort should be toward expressing young people's viewpoints on " What Makes a Useful Church? "
6. *A Candle-Light Meeting.* Acquire the spirit of the older days, lighting the room with candles, using a grate fire if possible, singing old-time hymns. A few incidents from early American history, relating to religion and faith and sacrifice, may be read or recounted. A topic such as " The Origins of America's Idealism," or " Great Moments in Our History " might suggest this treatment.
7. *A Newspaper Meeting.* Let all members bring clippings from the newspapers of a single week. Some clippings will deal with world events, others with an interesting minor incident (" human interest story "). What Christian attitudes are reflected in these events and incidents? Is the church touching the types of daily life represented here? What have young people to do with " making good news " ? Does the newspaper help the task of the church; if so, how?
8. *An Outdoors Meeting.* Such a topic as vocational choices or recreation or the stewardship of all of life, discussed on a hillside or beside a lake, after a quiet devotional service, will have intense meaning to young people. Every society should have *at least* one outdoor meeting, in a park or grove or rural retreat, during the summer. Sometimes an outdoor evangelistic meeting is planned, with several brief testimonies.
9. *Exploration.* A means of studying social conditions is to divide into groups or assign committees to study

designated branches of community life. For instance, labor conditions, community amusements, juvenile courts, the work of a vocational school, a meeting of an Americanization class, and the work of policemen and firemen are typical civic and social studies. In a series of prayer-meeting discussions, the groups will report, answer questions, and lead the exploring of some such theme as "Is This a Christian Community?"

10. *Dramatizing Missions.* Perhaps the best use of the missionary education topics for meetings is in dramatization. Costumed members (two or three or many) introduce novelty and realism into the reports of missionary progress in one particular country. Methods of medical aid, the way in which the Bible is taught, incidents taken from the life stories of missionaries are among the drama opportunities.
11. *Debates.* Many topics, with a slight change in wording, make excellent debate subjects. The usual meeting gives opportunity for two four-minute presentations for each side, while another member of each side may speak four minutes or less in rebuttal. Time should be provided for the participation of other members than those debating.
12. *An Appreciation Meeting.* Occasionally a society takes incidents or persons close to home as a basis for study and discussion. What kinds of people do we like best? What is our own particular cause for thankfulness? How have we been helped by our friends? This type of testimony has distinct religious and character-building value. Be definite!
13. *The Home.* The family circle might be dramatized, showing a number of home situations, with father, mother, and children meeting definite questions of conduct or talking together about religion. Amusements, spending-money, household duties, and citizenship (as reflected in various topics) could be

treated in "home-circle" meetings. Again, such a presentation could be used for a joint meeting of Alumni and younger persons.

14. *A Forward-Step Meeting.* The pastor or other qualified adult shares leadership with the Lookout Committee of the society. The aim is to aid each person present to determine the "next step" toward making the Christian life more complete and more useful.
15. *Human Interest in Missions.* The story of one Chinese boy or girl won to Christ has more vital meaning than a report dealing with hundreds of conversions. Narratives and drama forms of foreign mission experiences are to be found in mission books, mission reports, and from correspondence or conference with denominational leaders. The work done among mountain dwellers in the South, foreign-born groups in great cities, at lumber camps, and at sea will be found rich in human interest material.
16. *A Know-Ourself Meeting.* Once or twice a year we should search our own hearts. What is best described as "testimony" is that genuine outpouring of loyalty to Christ and His ideals characterizing the best type of faith. What interests and problems come closest home to us? What themes or topics do we wish to study and discuss? In what areas can the society be most valuable to its own group? Some of the ideas expressed will relate to Sunday-school curriculum material as well as to the society's programs.
17. *A Sunrise Meeting.* Easter morning prayer meetings are especially good. In many communities the union conducts one large meeting early Easter morning. In other communities societies meet singly at this or other periods of the year.

Variations in setting are possible by simple seasonal decorations or even by changing the arrangement of furniture.

The leader of the meeting has the counsel and active help of the Prayer Meeting Committee of the society in planning to make every meeting significant and well balanced.

2. Improving the Prayer Meeting

When meetings are held that seem to lack the enthusiasm and purpose of youth, we sometimes blame either the leader or the topic. In many cases, the responsibility for a fruitful meeting, with alert, intelligent discussion, is primarily with the members. Leaders who blunder through their work have failed to daunt the spirit of well-prepared members. A topic that at first glance seems prosy or drab may develop deep interest if the group is willing to go to its roots.

Topics may sometimes be reworded to meet the local group's needs. If the group, with local adult guidance, prepares its own topics, or uses a study book or other outlines as a guide, there should be similar flexibility. Do not hesitate to substitute a timely topic within a series prepared in advance. When these changes are made, however, both the leader of the meeting and the members of the society should have ample opportunity to think through the topic and plan for discussion.

Are members self-conscious? Advance study of the topic is probably the surest way to acquire self-confidence. No one speaks readily if he is not sure of his subject. One advantage of age-grouping is that members of similar ages and tastes and speaking experience share the meeting together.

Originality in Participation. Should members "read slips" in the meeting? Few would forbid this,

but it should be recognized that reading aloud the material that other persons prepare has little value as training. Why not use some of the *ideas* of others, choosing our own expression of them? In some cases, we may wish to criticize the ideas of others, read while preparing the topic, instead of agreeing.

Some persons study the topic with care, reading when possible the views of several writers on this subject. In the following days, these members think about the topic in its relation to their personal experiences, and possibly discuss it with other persons. With such a background for discussion, "reading a slip" will be unnecessary, yet the member has not depended wholly on personal experience in forming his views. In the nature of things, young people must go outside their own experience in many areas of living.

Few men and women of any age can be sparkingly original. Give your sincere interest to the matter under discussion, ask questions, preserve independence of thought, illustrate some of the points you make by definite instances. Do you remember how extensively Jesus used parables, or cases, in His teaching?

Purpose of Discussion. What is the purpose of discussions in our meetings? Do we attempt to keep the participation of members within certain boundaries or may the discussion follow the course that the whole group gives it?

Perhaps a single answer cannot apply to all situations. It is plain that, in getting somewhere, a meeting that deals with the progress of Chinese missions must follow a plan centring in the *Christian influences in China*. Interesting comments on economic and political progress might be given briefly, and such data

are useful, for example, in judging the possibilities of bringing Christ's way into these fields of Chinese life. But the practical result of the meeting would be measured in the interest and concern of the members in the situation presented: namely, what are we Christians doing and trying to do in China?

With such topics as deal with problems, attitudes, and issues, we may well think together as a group. "Group thinking," so-called, is being widely recognized as a means of sharing the experiences and wisdom of many. These are the steps in group thinking:

1. Do we agree as to what the problem is? (Clear up cloudy words or phrases. Terms like "ethics" or "society" or "business" do not convey the same meaning to everyone.)
2. So agreeing, what solutions are possible? (Name the maximum number.)
3. Do we agree that one of these solutions is best?
4. What can be done to apply the solution adopted?
 - a. What can *others* do?
 - b. What can *we* do?
 - c. What can *I* do?

The society is the free forum, or clearing-house, for young people's ideas and experience. In no other meeting of the church do young people ordinarily have this same freedom of participation, and with constant opportunities for achieving leadership experience. Furthermore, since many topics can be directed to types of definite service, the group is not merely expressing ideas, but indicating purposes, methods, and objectives of Christian work to be done.

Every Member Leads. Why is the rotating leadership important? Is it not well that a few ex-

perienced young people share leadership of meetings among themselves? Consider these points:

1. All should have the opportunity to plan and conduct meetings. This affords valuable training in discovering the viewpoints of others. The experience will help young people to make religious matters *interesting* both to themselves and to others. This is a normal form of growth.
2. Church work is not the responsibility of a few. In the ideal situation, church duties and church offices rotate. Christian Endeavor's "every-member leadership" helps to establish this principle.
3. Such study and delving as the leader engages in when preparing for the meeting acquaints him with religious material practically used. The Bible becomes a reference book to him. Other instances and principles, drawn from daily life, help the leader to realize how Christians may *live their religion* in every relationship and area.
4. To speak about Christ and His gospel to those outside the church, we need some training in speaking of religion before those already friendly to Him. Laymen sometimes avoid talking about religion and salvation, considering such subjects "churchy" and beyond their ability to discuss. Such an attitude hinders the extension of the gospel. Young people should have training that causes them to speak of religion naturally and effectively.
5. "Hearing the sound of one's voice in public" comes as a shock to some young people. But in a meeting of other young people of similar age and interests, and with attention centered in a discussion rather than in personal factors, self-consciousness is often forgotten.

Leader's Preparation. The leader should be ready to do his best, not for self-glory, but because his con-

tribution to the meeting may be of permanent good to some who are present. Whether in the worship period or in his own remarks or in the guidance of the discussion, the youth leader of the prayer meeting may distinctively serve his group.

The leader's preparation is both mental and spiritual. The next section deals with the spirit of devotion that should be brought into every task of the society's. The study and mental preparation for leading may include:

1. Complete study of the topic — what it means, how it might be stated in other words, how it relates to some topics in past weeks.
2. Thoughtful reading of the Scripture references. Get the setting of the verses — whose words they are, what events preceded, their similarity to other passages that you recall. Compare with modern instances. Do you know poems or pictures or music suggesting similar ideas?
3. Search for material close at hand. Consult personal experiences. Discuss the topic with friends. Watch for instances in your reading. Use such printed helps as you can find. Consult librarian, teacher, pastor, or parents on doubtful points. *Broad* preparation comes in this way.
4. Form your own convictions. What do you now believe concerning this topic? Have your views changed since studying it? Put yourself in the members' place (they will have prepared less completely) in preparing an approach to the discussion.
5. Outline the plan of the meeting. Write or outline the prayer to be given. Determine what specific points you want to include in the worship service. Choose the hymns, in co-operation with pianist or Prayer Meeting Committee — or know what hymns are to be used. Outline the discussion. What minor points may arise can be held open for a later meeting or

treated, if there is time, in the concluding moments of this meeting? What conclusions do you hope to expect the members will reach?

6. Notify and instruct members who are to have some designated part in the program.

Aids to Better Meetings.

1. Prompt attendance. A meeting delayed begins under a serious handicap.
2. Business matters should be avoided in the prayer-meeting hour. A few exceptions have been noted.
3. The room should be neat, well arranged, and properly ventilated.
4. Avoid interruptions. Late-comers should quietly seat themselves near the door, a few vacant seats having been left at the rear of the room.
5. All officers of the society should attend and participate.
6. The pastor or counsellor, or both, may be expected at most meetings. Adult participation in the discussion should come toward the close.
7. Maintain dignity and reverence. Close with a benediction in which all may join.
8. Be systematic. Many leaders use a blackboard outline for the convenience of both leader and members. Develop the topic according to an orderly plan.
9. Close the meeting on time.

3. Devotional Life in the Society

"What do we do when we worship?" The question is not simply answered. Prayer and meditation and individual Bible-reading do not appear to have the same significance to all persons.

In general, however, the devotional life is marked by (1) a conviction that God, as Father, may be approached in times of reverence and worship; (2) the

belief that we, like the Master, have our work to do for God in His appointed place; (3) the desire to recognize God's will and to make it real and vital in our daily experience; (4) a sense of appreciation and thankfulness and trust.

Before there can be devotional life, one writer has said, there should be something *known*,—a recognition of the meaning and nature of God, such as is revealed through Christ. Then, there must be something *felt*,—emotions like admiration, appreciation, reverence, love, surrender. If the emotions are of a lower order, such as fear, dread, or false humility, our worship sinks to a low level. Finally, there should be something *willed*,—a determination to "make life count," acquiring characteristics that reflect Christ, acting according to the best way and highest principles we know about.

Experience in Public Prayer. In many churches, experience in praying in public comes most naturally to young people in the Christian Endeavor societies. Prayer has an important place in the weekly meeting. There is the pre-prayer service, mentioned in a later paragraph. Committees usually begin their sessions with brief prayers from a number of members.

Private prayer is actively aided by Christian Endeavor. Societies do well to emphasize the Quiet Hour (See Chapter V, Section 2), a comradeship of those members who make a practice of giving fifteen minutes or more daily to prayer, meditation, and Bible reading. The Quiet Hour is added to the experience of many when the society's officers, both in meetings and in individual conversations, direct attention to the practice, mentioning its value to them and to other

members. In some societies and unions, Quiet Hour Comrades meet as a group for an occasional devotional meeting, such as a watch-night service.

The trained public speaker may find public prayer exceedingly difficult. The prayer in public seems to require wealth of spirit rather than skill in speaking. Without question a real prayer life in private is the best preparation for either reading or composing a prayer aloud. An elderly person or a child often leads in prayer almost without self-consciousness.

The prayer spirit is perhaps more common than we suppose. One business man may mention that he prays daily at his desk; others in large numbers maintain this practice, but feel diffident about mentioning it. Laborers and machinists and farmers pray as they work. Some men and women reach the worship spirit most readily through great music or a great painting. Christian Endeavor members should be glad to speak of these experiences naturally and as a help to others.

First Steps in Public Prayer. Some members enter upon public prayer by reciting a single verse of the Bible. Perhaps the second step is to memorize a sentence or two that is given in such public prayer period. The longer original prayer may come slowly to some earnest Christians, until they come to believe sincerely that they are guiding others in talking with God and are not solely speaking to the visible audience. The written prayer fills the need at some periods yet does not thoroughly represent the worshipper in every situation. Our literature on public prayer is not extensive, but some devotional books and the orders of service published in a few religious periodicals are valuable and full of suggestions.

In some societies, it is the custom to close the public prayer session with a single stanza of a hymn, quietly sung by all without accompaniment. A strong leading voice is necessary if this is to be impressive.

A Pre-Prayer Service. A preparatory service before the Christian Endeavor prayer meeting has fine possibilities. The leader of the meeting, the chairman of the Prayer Meeting Committee, and the president or some other officer of the society may form this group. Others, including the counsellor, may be willing to join this small number weekly. Finally it may come about that most of the members of the society come early for this quiet period, preferably held in a room other than that used for the regular meeting.

Pray for the meeting that is to follow, for its leader, for the officers of the society. If any group or individual faces a particularly hard task, bring this situation into the prayers. If there is a special emphasis in the society's plans or church activities during some month or season, let that phase of the work have special mention. New members may be invited to share in these meetings. Several simultaneous prayer groups may meet.

Services of Prayer. The worship period in the prayer meeting need not follow the same plan each week. Its usual ingredients are hymns, Bible reading, the prayer of the leader, and perhaps other prayers. It is assumed that an open session for brief prayers from all the group will come toward the close of the meeting, following the discussion period. But sometimes this period may be brought into the opening worship service.

Prayer leadership may be varied. Sometimes the leader mentions several suggestions for the silent prayers of the group, pausing briefly between these items. Sometimes a ritual is used, with prayer responses to be made at their intervals by the group. The leader may propose a topic to be used, this suggestion being for the less experienced members particularly and not intended to restrict the public prayers to a single theme.

Sometimes a Christian Endeavor society conducts a week-night prayer service for those of all ages. A public devotional meeting is often arranged for such an occasion as New Year's Eve, Easter morning, or Thanksgiving Day. The leader of such a meeting should have invited a number of young people to contribute a definite part toward the program.

Testimony. Ministers find within their congregations the urge to express personal hopes and aims and religious experience in public. The prayer meeting of the church has been the logical place for this form of worship. Many prayers give testimony or witness; that is, they express certain experiences of one's own religion that may be applicable to other lives as well.

The Christian Endeavor society may provide a place for testimony. The monthly consecration meeting (Section 1) gives opportunity for testimony in connection with the calling of the membership roll. Some topics used for prayer meetings lend themselves well to a ten-minute testimony period following the discussion.

4. Putting Teaching into Action

Jesus asks us to prove His teachings in our own experience. Educators claim that almost nothing is re-

tained and used unless it is promptly put into action. We cannot train people for *future work* by any means more sure than by using them in some similar tasks here and now.

The prayer meetings, prayer groups, organization, and committee planning lead directly to service, or else they have but temporary value in training Christian workers. The connection between the specific topic discussed and a specific task undertaken may be indirect. As we shall see in other sections, the young people's program should harmonize topics and service activities through monthly and yearly emphases. Numerous topics used by societies in their meeting develop a spirit of service from which there comes, at the appropriate time, the response to a specific need for action.

Working within the Church. These are typical of the tasks undertaken by societies and unions within the church itself:

1. Assist the pastor in his calls, and in mailing, clerical work, telephoning.
2. Make repairs to church building or its equipment by personal labor.
3. Assist in the Sunday school, as teachers, officers, or recruiting committee.
4. Bring older members to church services by automobile. (Organize this service.)
5. Help to finance the purchase of church equipment. (By holding an entertainment, selling waste or old papers or discarded furniture, canning fruit, earning small amounts for personal errands, conducting a sale or dinner, making paper flowers, repairing and painting furniture and other objects, caning chairs, clerical

work, selling a good grade of household products on consignment, etc.)

6. Assist in entertaining younger children of members of a mission church.
7. Advertise church meetings, under the pastor's supervision.
8. Serve meals to church workers or officers.
9. Care for children whose parents are attending church services or meetings.
10. Prepare a card-index of the church membership or of prospective members.
11. Entertain in the homes delegates to a convention.
12. Help janitor or caretaker.
13. Invite newcomers to city or neighborhood to attend church services.
14. Introduce visitors to the pastor and other church leaders.
15. Plan and conduct a public church service.
16. Help in every-member canvas, to increase attendance, or to secure financial pledges, or to aid Sunday-school recruiting.
17. Usher, sing in the choir, participate in church pageant, play an instrument in orchestra.
18. Visit shut-in members of church and society.
19. Make or procure equipment, toys, and other materials and articles for the use of missionaries at home and abroad. (World friendship in action, centered in one's own church.)
20. Promote stewardship, by talks, posters, dramatizations, study class.
21. Promote good citizenship and law observance, by Americanization receptions, recognition to new voters in the Christian Endeavor membership, celebration of patriotic anniversaries, community good-will projects.
22. Promote racial good-will, by fellowship meetings, home aid, and exchange of speakers.

It will be seen that the educational work is prominent in such service, and that stewardship, good-will, and other forms have importance for the whole membership, young and old, of the church.

Work within the Community. Outside the limits of their own church work, but broadening the church's influence, societies carry forward such service as the following. Such work is also suitable for county and local unions.

1. Hold meetings at homes for the aged or for children.
2. Contribute and deliver food to the needy. Co-operate with charity committees and welfare organizations.
3. Secure clothing, Christmas presents, and money for mission and welfare agencies.
4. Assist in community-chest campaigns and other approved campaigns.
5. Aid citizenship education, the Americanization of foreign-born, and the informing of voters as to campaign issues and dates for registration and voting.
6. Bring older or disabled voters to the polls.
7. Hold world peace mass meetings. Conduct classes or conferences in which the life and progress of other nations and races may be studied.
8. Promote world friendship through missionary promotion and through racial good-will gatherings.
9. Secure signatures to petitions for civic betterment or moral causes.
10. Sign, and urge others to sign, pledges to abstain from the use of intoxicating beverages.
11. Aid law observance and enforcement, under direction of adult leaders.
12. Assist children's court and parole officers to reclaim delinquent children.
13. Assist in week-day religious education or in Daily Vacation Bible Schools.

14. Provide a community library in a room of the church, if there is no public library or branch nearby.
15. Assist in the sale of handcraft of children's groups, the blind, and mission schools.
16. Promote, and secure funds for, community nursing or clinics.
17. Present plays and musical programs in prisons and hospitals.

Study Classes. Study classes conducted by Christian Endeavor societies or unions may include a general group within the church, and not solely the Christian Endeavor members. Usually there is a definite age group in such a class. Topics such as the following are taught and discussed:

1. Promoting world peace.
2. The modern missionary enterprise.
3. Citizenship ideals and projects for community welfare.
4. Problems of personal conduct and religious faith.
5. The study and personal use of the Bible.
6. Choosing one's life work.
7. Preparation for full-time Christian work.
8. Stewardship and tithing.
9. Sharing Christ with others in evangelism.
10. Christian Endeavor society and union work and methods.
11. Shall we have church unity?
12. Better conditions in industry.
13. Church or denominational history and principles.
14. Our own community and its needs.
15. A Christian approach to important social questions.

Leadership Service. Individual Christian Endeavorers are being called into service as speakers, conference leaders, committee members and chairmen,

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organizers, publicity workers, and financial helpers for community organizations and denominations.

Former and present members of young people's societies have contributed largely to the leadership of: local church councils, Y.M.C.A. and Y.W.C.A., Boy Scouts and Girl Scouts, high-school groups, parent-teachers associations, community chests and charity organizations, mission boards, Sunday schools, community organizations for religious education, Americanization councils, fraternal orders, civic organizations, and business and professional clubs.

Movements and campaigns that enlarge the average citizen's opportunities or health possibilities or recreational life appeal to members and graduates of Christian Endeavor societies. Other groups in the community teach organization methods. The society is somewhat unique in making such training a *means* to extend Christian influences rather than an *end* in itself.

A World-Wide Service. Christian Endeavor as a world-wide movement has an outreach in service in which any individual or society may share. Funds gathered by the extension department of the International Society of Christian Endeavor are used in all parts of the world to aid in training young Christians.

Financial assistance is but part of the story. Gifts are exchanged between societies in distant parts of the world. A correspondence is sometimes maintained between American societies and those overseas, with important results in good-will. The tours in which members join under the International Society's direction are important educational and fellowship enterprises. Many hours of voluntary work go into the translating

of Christian Endeavor helps, the preparing of gift boxes, and the recruiting of missionary workers for the advance of world-wide Christian interests.

In the missionary fields there are several thousand Christian Endeavor societies, serving the various denominations and the local mission churches by providing trained young workers. The dividing of leadership, committee tasks, and service tasks is characteristic of these societies, as in the home land; and this fact is particularly useful to missionary progress. The missionary leader may multiply his influence many fold in the use of this plan of self-training.

FOR THE STUDY CLASS

1. Find as many definitions as you can of religion. How does a plan like that of the Christian Endeavor society serve religion?

2. How does (and how may) Christian Endeavor aid missionary giving?

3. From the experience of the study group, seek to add *ten items* to the service activities, "Within the church" and "Within the community," as listed in Section 4. Which, of those named by the group, were performed by societies and which by unions? List activities under each head in their order of importance, as determined by the study class.

4. What advantages might a society expect in its work through public prayer experience? Should an entire meeting be devoted to prayers? Have we responsibility toward helping God to answer our prayers?

5. Why is Christian Endeavor, a youth organization within the church, concerned in questions like law observance and world peace? Should the church and its societies take a part in such questions? Explain.

6. How would you suggest advertising the church in your community? What types of persons are likely to be inter-

ested in the work and services of the church? By what forms of publicity would you reach these types? ¹

7. Using a topic card or "Daily Companion," look ahead in the Christian Endeavor topics of the coming month or two, and let each member of the study group select a topic, drafting a short outline that could be used by the leader in developing discussion and testimony of members. Be sure to read the Scripture references indicated so that each will clearly understand the whole significance of his topic. Such outlines may be turned in to the class leader unsigned and will be criticized by the leader or by the class as a whole. Several members may outline the same topic; the number of approaches to a single subject can be emphasized in this way.

8. Consider the Christian Endeavor plan of having all members take a turn at leading the meeting. What are the advantages to the member personally? What are the advantages to the society's members as a whole? Suppose a member does not want to lead. Show in dialogue form how you would set about convincing him that this responsibility is both privilege and duty.

9. Could an individual adopt for himself or herself the ideals of the Christian Endeavor pledge, as they relate to loyalty and service, and keep to them without being a loyal member of some society? What difficulties do you foresee?

¹ Read "Publicity Plans for Christian Endeavor." Published by International Society of Christian Endeavor. 25¢.

III

ORGANIZING FOR EFFICIENCY

1. Trained to Work with Others

THE building of Christian character is accomplished by example, instruction, service, and organization.

The service of organization to character-building may be indirect. The existence of an organization, as such, seems far less important than the program that the organization presents and sponsors. Nevertheless, the program is given much of its impetus and gains much of its improvement and application from the use that is made of organized means.

Jesus used organization. He "appointed twelve, that they should *be with Him* and that He might *send them forth to preach*." Here is an organized plan for education and leadership-training. The twelve had various duties, and three of the men were His close companions (See Luke 9:28-36, for instance, and Luke 22:8 and Mark 14:33-41), while Judas acted as treasurer or steward, and others like Matthew may have been the chroniclers of the brief ministry. And have we failed to notice Christ's plans for organized preaching and teaching (such as affect the twelve, in Matthew 10:5-42, and the seventy, Luke 10:1-22)? All through His work there was this blending of the spiritual and the practical, so that the two became one, and remain one wherever the church goes forward.

Leadership Experience. Leadership experience in *working with people through organization* has come to millions of church members through the young people's societies. Men and women of exceptional usefulness to religion, social service, and public affairs state that Christian Endeavor work gave them their first training in organized activities.

To train a young man or young woman in the rules of order and the conducting of business meetings and committee work may not seem particularly necessary. Sometimes older persons say, "Those things will come to them later; the church need not teach organization to young people." But when the training actually carries forward and enlarges the present activities of youth in Christian service as well as provides for future usefulness, shall we not endorse and aid it? Democracy in the community and self-government in the church continually need young recruits who have learned in experience that organized methods break down resistance and build up co-operation in every field of human action.

The leadership mind develops these traits:

1. Originality. New ways to say and to do. New types of activities.
2. Adaptability. Use the viewpoints of many. Use the facilities you have.
3. Appreciation. Recognize the abilities of all workers. Bring out the best ability of every helper.
4. Comprehension. Know what group co-operation will do. Have the "time-sense." Every work has its period when "fields are white to the harvest."
5. Vision. Where there is no *leader with vision*, enthusiasm and purpose are lost. Expect the impossible. Harness the future to the ideal.

A young people's program gives full dividends to its church when it gives some leadership opportunities to all members and exceptional opportunities to some.

The Officers.

- A. President.
- B. Vice-Presidents (one or more).
- C. Recording Secretary.
- D. Corresponding Secretary.
- E. Treasurer.

How are officers chosen? Usually by a nominating committee, appointed by the president of the society at least two weeks before the date set for electing officers. (In a newly formed society, the group of charter members may elect a chairman for this committee, who will select his fellow members. Or the pastor or counsellor may choose this first nominating committee.)

The nominating committee confers with the counsellor and perhaps also with pastor or director of religious education or other church officers. Usually members selected for the more important officers are consulted in advance, so that their acceptance is certain. At the designated meeting the committee nominates its choices. Other nominations may be made by any active member. Usually the nominating committee has the confidence of the society to such extent that its selections are ratified without the proposing of other names. If a choice between nominees is necessary, tellers should be appointed by the chairman and members vote by secret ballot.

Those Chosen to Lead. Officer-material is found among members who have some experience plus a

great deal of loyalty and willingness to work. Such persons should show ability to get along well with their fellows. They must be regular in attendance; it seldom profits a society to elect an inactive person "for the sake of getting him interested."

Tribute should be paid to that type of officer willing to use all the help he or she may obtain. Some leaders feel sufficient unto themselves and do not encourage advice or assistance, nor will members go out of their way to help them. Experienced counsellors are sometimes astonished at the leadership ability revealed by a boy or girl with the knack of inviting and securing an unusual amount of assistance from fellow members. Some persons become known as "natural leaders" because of a personality that calls out loyalty and respect from those around them. This personality can be cultivated. Real leaders purposely cultivate it.

2. Duties of Officers

THE PRESIDENT

1. Administrator or chief executive of the society.
2. Presides at all business meetings.
3. Calls the executive committee meetings, and presides.
4. Represents the society officially among other organizations.
5. Appoints special committees when they are desired.
6. Meets with the various committees from time to time, particularly if one of them has an unusually heavy task before it.
7. Inspires the members of the society, by personal comments and public recognition.
8. Helps the society to plan its year's work and to keep the plan before it.
9. Helps to promote and to explain plans and objectives of the church and the denomination.

10. Attends and takes part in the weekly devotional meeting.
11. Advises frequently with the vice-presidents and other officers. Keeps in touch especially with finances, attendance, and new members.

THE VICE-PRESIDENT

1. "The president's aid, not the president's substitute."
2. Calls meetings and presides, in the president's absence.
3. Becomes acting president for remainder of an unexpired term of the president.
4. May preside, if the president desires, on other occasions, not only for recognition but as a means of training.
5. Acts as the "suggesting officer" of the society; always on the lookout for new ideas on any phase of the society's work.
6. Sometimes visits other societies, to observe and to report their methods.
7. Assists the president in checking work with the committees.
8. If there are several vice-presidents, the group may meet on occasion to go over details of the society's activities, carrying their conclusions to the president or executive committee.

THE RECORDING SECRETARY

1. Makes and legibly enters in a book the minutes of the society's business meetings.
 - a. Minutes should include names of officers elected and names of committee chairmen and other appointments.
 - b. Minutes of each meeting should include: date, time meeting begins, name of presiding officer, number attending, brief summary of reports given, record of motions made and of action taken on each. (Reports

should be in writing, to be filed by the secretary for reference.)

- c. Minutes may also include a brief outline of matters discussed but not put to vote; also, the more important announcements made.
 - d. In brief, minutes should give such a picture that when read at the next meeting (or referred to in later months), the background of the society's present work will be clearly shown.
2. Makes and legibly enters the minutes of the executive committee meetings.
 3. Keeps (and frequently corrects) a record of names and addresses of members. (Active, associate, and honorary members are shown in separate lists.)
 4. Calls the roll of members at the monthly consecration meeting. (First meeting of each month.)
 5. Notifies officers and chairmen of their election or appointment to office.
 6. Has charge of the society's scrap-books and historical records.
 7. Keeps attendance records for each week's meeting, unless the Lookout Committee is assigned to this work.
 8. From time to time may prepare charts showing the changes in number of members and attendance at weekly prayer meetings.

THE CORRESPONDING SECRETARY

1. Has charge of all correspondence of the society outside its own membership. If other officers conduct correspondence, the secretary should receive copies of the letters for the official file.
2. Communicates with the International Society of Christian Endeavor (41 Mt. Vernon St., Boston) to obtain information for members and officers concerning the program, goals, and detailed educational and promotional material.

3. Makes similar contacts with the denominational agencies that conduct young people's work. (Obtain names and addresses from pastor or church office.)
4. Has on file at all times a list of such denominational offices.
5. Prepares and sends a letter of introduction when a member in good standing goes to another community, so that a society in the new place of residence may quickly invite the newcomer to its membership.
6. Communicates with absent members, such as those away at school or in full-time Christian vocations.
7. Transmits resolutions and other formal actions, as instructed by the society.
8. With assistance of other officers and counsellor, prepares an annual or quarterly report to church board of religious education, or other supervising officer or group, to show condition and progress of the society.
9. Refers important letters or announcements to the president or executive committee.

THE TREASURER

1. Has charge of all money received and paid out by the society.
2. Either personally, or co-operating with a Finance Committee, proposes to the society a yearly budget, with definite amounts for certain items, which upon acceptance by the society fixes the authority of the treasurer in expending money for various objects.
3. Either personally, or through a Finance Committee, secures pledges from members at a definite amount payable weekly or monthly. Collects these pledges, usually through the use of a set of numbered envelopes for each pledging member.
4. Places all funds received in the bank and pays authorized bills by check, obtaining a receipt. Some societies require that each check be countersigned by the president or the recording secretary, to indicate

that the society has authorized the payment it represents. An annual audit protects both the society and the treasurer against carelessness or loss.

5. Makes payments of the society's gifts to mission objects. In some churches, the policy is that constituent organizations convey all such contributions through the church treasury department.

The usual term of office is one year. In some younger or larger groups, a six months' term is customary. Some societies provide in the constitution that a member cannot serve in one office for more than two successive terms.

A service of installation of officers should be held. Usually the pastor or counsellor will be glad to charge the officers with their definite duties and to remind members of their obligation to help and support the leaders.

Committee Chairmen May Be Elected. The chairmen of such committees as the society provides for, by its constitution or plan of activities, may be elected or appointed. If there are but four to six committees, chairmen might well be elected when the society's general officers are chosen. In the Four-Department Plan, outlined in Chapter IV, the committee chairmen, four in number, are the vice-presidents of the society. Chapter IV also indicates, in sections 2 and 3, the usual and necessary forms of committees when the Four-Department Plan is not in use.

In many societies, the president, vice-presidents, secretaries, and treasurer, upon election, meet promptly with the pastor or adult counsellor and appoint the chairmen of committees.

The officers and the committee chairmen jointly form the executive committee.

3. The Executive Committee

(Known in some societies as *Leaders' Committee* or *Administration Committee*)

All officers of the society have these duties in common:

1. To hold the members actively to the society, until they are promoted to the next society of the series.
2. To recruit and train new members, active, associate, affiliated.
3. To assist associate or affiliated members to become active members.
4. To plan and carry through unitedly a complete and vital plan of activities (program). See chapter V.
5. To conduct the society in such manner that character is developed and leaders and workers are trained.
6. To promote knowledge of and loyalty to one's local church and denomination, particularly through the contacts established by the president and the corresponding secretary with denominational leaders.
7. To acquaint members with Christian Endeavor's State and local union program and its world objectives, including world peace, evangelism, citizenship, and church unity.
8. To be ready always to give and to receive suggestions relating to the society and church work.
9. To assist particularly the newer members and newer officers in becoming familiar with their duties and in preparing for larger responsibilities.

The officers and committee chairmen that form this committee are at all times guided by the society's adult counsellor and the pastor of the church.

First Steps. Immediately after the election of officers, those chosen meet to perfect the organization

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of the society. This is the duty of the new leaders even if the society has been continuously operating for years.

If the elected leaders include the chairmen of all regular committees, the executive committee's ranks are complete at the outset. The officers should meet with the counsellor to determine the general emphases to be given to the work of the months ahead. Certain objectives should be promptly set. Choice of these will depend on the society's past activities (to which new advances should be joined) and on the work the church wants its societies to do. The plans of the local union (Section 4, and also Chapter VI) will be consulted.

The next step, quite as important, is to divide the membership of the society among the committees, each member having a committee assignment.

If the chairmen of committees are to be selected by the officers, that would be the first joint work of the elected leaders. Only when the committee chairmen have been chosen and can meet as members of the executive committee should this assignment of members to the committees be undertaken.

The chairman of a committee is not alone the leader and counsellor of his fellow committeemen, but to him or her the officers of the society and of the church look for a work of promotion, education, and service. By all means, then, the committee chairman should have a voice in the selecting of his helpers.

Assigning Committee Work. In making assignments to committees, leaders should not be guided solely by a person's experience or the lack of it. The principal purpose of the society is to build Christian

character and Christian experience. Chairmen should be guided by a member's attitude toward the society. Is there some committee assignment that, more than others, will develop a member's experience or awaken new interest in the work?

With all members assigned to committee work, some few "drones" will be found in each committee, associated with working members. There are objections to this condition. Nevertheless, while leadership should not be given to persons deficient in loyalty or good spirit, such members should not be deprived of opportunities to work with others in the committee ranks. Definite tasks in a committee may inspire activity, either because the work itself has an appeal or because of the personal influence of the chairman or co-workers.

Recognize that the church has an obligation to such members as are nominal or spasmodic in their activity. Some societies have been especially successful in winning the drifters and awakening their interest. The gain in such cases is to the church as well as to the individual whose loyalty has been won.

4. Union Organization

The objectives of the local union of Christian Endeavor include the following:

1. Uniting societies in important community tasks. (See Chapter VI, Section 1.)
2. Assisting the community to get the most from Christian Endeavor.
 - a. Better training for young people in the churches.
 - b. Informing church leaders what societies can do.

- c. Proposing a definite program to societies desiring this help.
 - d. Co-operation with all community agencies working in religion and welfare.
3. The extension of Christian Endeavor.
- a. Forming new societies.
 - b. Extending graded plan to more churches.
 - c. Community contacts, enlarging young people's opportunities.
4. A youth fellowship. (In worship and study and service, as well as in recreation.)

A most useful service of the city or county or district union is to help societies to build their own programs. Suggestions and information are supplied. The information furnished by individual officers and through study classes and institutes and by pamphlets or correspondence will relate not only to the current program of the society but to enlarging its area of service.

What may be termed "technical religious training" is essential to the church. This includes the teaching of program-building, missionary leadership, Junior and Intermediate society methods, finance, publicity, recreation leadership, social service, music direction, applied psychology, duties of boards and committee, and other group technique. In many communities, no organization other than the Christian Endeavor union provides these types of leadership training.

Setting Standards. The union is the sum of the societies of its neighborhood. The unit of membership is the society, not the individual Christian Endeavorer. The union is productive when it is enlisting and assist-

ing societies to do jointly what they could not well do alone. Union officers come directly from the young leadership of Christian Endeavor societies. Ninety per cent of union officers are in the teens and twenties.

The standards and types of work and the educational and service objectives have their origins in personal experience, leaders' conferences, the printed matter of the International Society, the bulletins of the State union, International and State conventions of Christian Endeavor, and suggestions from adults.

New Societies. The union should study its field, keeping in touch with churches that have no societies and helping churches with one or two societies to develop a graded plan with several societies.

Some useful societies have been formed wholly outside a church. Especially this is true of sparsely settled regions where there have been no regular religious services. From such a society a church may develop. That is, the society has brought together those most concerned about forming a religious fellowship. Their training in the society helps the new church to a fine start.

The army and navy, merchant vessels, schools, children's homes, prisons, and other institutions have Christian Endeavor societies.

Union officers often have several new societies under watchful care. When a new group begins to meet weekly, a union officer may volunteer to attend and help in the new society. Sometimes a society makes more progress without this assistance. The particular situation must govern the policy adopted.

Education. In Chapter VI, Section 1, detailed reference is made to the educational work of local unions.

Some unions attract hundreds of young people to institutes that continue one night a week for several weeks. The practical training received in conventions and in monthly workers' conferences is of great importance to the local society and hence to its church.

When unions meet for a monthly business meeting and fellowship period, a twenty- or thirty-minute rapid-fire conference on one phase of society work may be given. The union organization ordinarily provides a superintendent for each general type of work undertaken by societies. It is this superintendent who conducts work conferences or co-operates with a professional leader invited for that purpose. An outline of methods that may be used in the work should be given by the leader, to be followed by a question-and-answer period.

Union Service. Chapter VI includes detailed suggestions for the community service of local unions. Few unions can support more than two or three major activities in the community without drawing strength from society work. While other organizations may be induced to take over many types of welfare work, the union has these distinctive duties toward its societies:

1. To encourage united evangelistic work from time to time.
2. To aid weak churches and those without pastors.
3. To promote missionary work through a local mission or down-town church.
4. To promote church attendance.
5. To encourage wholesome amusements.
6. To assist a society whose service program is expanding beyond its own resources.

To insure co-operation, the union should secure the voice of all societies in planning its types of service. The work should be outlined as definitely as possible. There should be a time schedule for tasks to be done. Give facts to churches and societies in frequent reports and promotion.

Let societies know definitely what their members can do to help. Select leaders from as wide a circle of societies as possible.

Officers. The usual union officers are: president, vice-presidents (one to four), secretaries (recording, corresponding, and possibly field), treasurer (and possibly one or more assistants), counsellors (one or several). Some unions elect superintendents of departments when the administrative officers are chosen. In other communities, the department leaders (conforming to committee chairmen in a society) are selected by the officers promptly after the election.

The personality of officers counts for much. The union's president, in particular, should know many and be known widely. His work will be with pastors, directors of religious education, denominational leaders, and leading young people of the community. The president should seek all these contacts and should be equal to their opportunities.

Union superintendents and their duties are mentioned in Chapter IV.

FOR THE STUDY CLASS

1. How did Jesus Christ use organized means of dealing with the work of His early followers? (Read Luke 9 and Luke 10.)
2. Compare the forms of club and society organizations

with which you are familiar. Instances might be: a high-school class, a high-school club, a lodge or fraternity, a church, a group within the Y. M. C. A. or Y. W. C. A., a troop of Boy Scouts or Girl Scouts, an organized Sunday-school class. List the advantages and disadvantages of each form of organizing.

3. "The most essential condition of worship is a hunger for fellowship with God." How does the Christian find fellowship with God? What can a young people's society do toward improving worship and the desire to share in worship?

4. How and where will vice-presidents find suggestions for improving the work of the society? See how extensive a list can be made of sources of information. Knowing where to go for information is an essential of leadership.

5. "Half of talent consists in knowing oneself well enough to do only what one does best." — Guy de Pourtales. Right or wrong? Explain. Debate this topic: "*Resolved, To stick to the kind of work I do best.*"

6. William Burnette, a writer on leadership in industry, says: "When men deserve praise, the leader will praise them publicly. When they deserve censure, he will go after them in private." Do you agree? Why? Do some leaders praise too liberally? What are the good results, and what the ill, coming from commendation?

7. Charles W. Eliot, of Harvard University, once wrote: "When a good cause has been defeated, the only question its advocates need ask is, *When do we fight again?*" By what tests may we know that a cause is good? Is it cowardly to be tactful? What is a compromise? Is it justified? Discuss this proposition, "*Most people give up too easily.*"

8. Charlotte M—— has been trained in recreational leadership. On one occasion she organized a program for an evening's entertainment, to be conducted by the young people of her church. On arriving at the church house that evening, she found difficulty in securing persons who would help her in directing the games. "Even my own committee

won't do anything to help," she complained. What is your diagnosis of the difficulty? What advice on leadership can the group give to Charlotte?

9. What is the value of having a "time schedule" for the completing of certain plans and activities? While the leader may make such a schedule for the guidance of others, what effect does it have on him personally? Select an imaginary event like a county or city union convention or mass meeting. Let each member of the class select one committee or leader whose advance preparation he or she will chart, on a time schedule. The entire class should study, criticize, and bring into harmony these outlines or work schedules.

IV

SERVICE THROUGH COMMITTEES

1. Why Committees?

THE committees of the Christian Endeavor society are channels through which the service of all members is brought to the definite task.

Committees recruit workers and train them by the united effort of the group. That is, George and Carl and Mary and Ethel share their ideas and their experiences and the special study each does in the work of the committee. They have the benefit of printed helps, the advice of the more experienced Christian Endeavor members, and the counsel of one or more adults. The committee plan helps each group of workers to visualize what the particular group duties are.

The society as a whole knows to what group to look for aid. Suppose Carl is unsuccessful in interesting Walter, his chum, in becoming a Christian Endeavor member. He looks up a member of the Lookout Committee and learns from him that a friend of Walter's — Allen — is holding back from joining the society because as a new member he will feel conscious and unadjusted to the group. Eventually, two Lookout Committee members help Carl to bring both Walter and Allen into the society together.

Bringing new members into the society is not the task of the Lookout Committee alone. Rather, the

Lookout Committee is *to lead* the other members in this work by showing why and how it should be done.

Missionary education and missionary service are *led* by the members of the Missionary Committee. This committee, after consultation and study within its own membership, is ready to suggest to the whole society what missionary study should be taken up and how the study should be applied in actual service.

How Committees Lead. Let us suppose the society has a separate Music Committee—although in some groups this work is a division of the Prayer Meeting Committee.

The committee members meet at the opening of the year's work to determine what items under the program of the society become their responsibilities. It is found that a planned musical service will be part of each devotional meeting. Also, a "hymn of the month" is to be memorized. Special musical numbers, by invited artists, are to be given occasionally in the devotional meetings. The visit of the society in January to a nearby home for aged persons will include a musical entertainment. In March, a musical evening is to be provided.

All these duties, assigned and carried through under the leadership of Music Committee members, will require the support and often the active labor of members of the society, themselves at work in other committees. The committee membership sets definitely the member's first responsibility, but does not limit or restrict his activities within the society or church or community. (See also Chapter V, Section 4.)

Service Through Four Departments. In some States societies are organizing on the basis of four

large committees or departments. Within these departments, designated members carry on phases of work that, under another plan of work, might be the tasks of separate small committees.

The department chairmen or superintendents are usually vice-presidents of the society. The president is *ex officio* a member of all departments. The secretaries and the treasurer will be assigned to departments like other members.

This group of officers forms the executive committee of the society, which meets promptly after the election and divides the entire society membership among the departments. Designation of particular duties within each department is usually the task of the vice-president (superintendent) heading each.

Using the Department Chart. The accompanying chart, "Organizing by Departments," shows eleven or more specific duties or types of work under each department heading.

If the society membership (excluding the president) comprised exactly forty-eight persons, it would be possible to assign one specific task named in the chart to each member. Some societies are smaller than this, so certain duties are to be combined to fit the membership of the society. Under each department heading, duties that are prefixed with the same initial may be combined and placed under one person, if desired.

For instance, the *B* duties under "Lookout" are, "secretary; publicity; invitations." In a society of thirty or thirty-five persons, presumably these duties as they relate to Lookout Department work could be undertaken by one person. So with the *C* duties under the same heading, "personal work; winning back ab-

ORGANIZING BY DEPARTMENTS**A Typical Plan**

(For explanation, see Section 2 of Chapter IV)

**Lookout
(or Recruiting)**

- A. Chairman
- B. Secretary
- B. Publicity; invitations
- C. Personal work
- C. Winning back absent members
- D. Recruiting, following morning service
- E. Recruiting, in Sunday school
- E. Recruiting, following evening service
- F. Recruiting, among youngest age reached
- G. Recruiting, among oldest ages reached
- G. Recruiting, among the middle group
- H. Assisting Intermediate work¹
- I. Assisting Junior work¹

**Prayer-Meeting
(or Devotional)**

- A. Chairman
- B. Secretary
- B. Publicity; topic cards
- C. Select and notify leaders
- D. "Christian Endeavor World" promotion
- D. Information about world-wide Christian Endeavor
- E. Prayer groups
- E. "Quiet Hour" superintendent
- F. Music (leader or pianist)
- F. Special features (pageants, choruses)
- G. Ushering; introducing new members
- G. Decorations; care of meeting-place

**Missionary
(or Educational)**

- A. Chairman
- B. Secretary
- B. Correspondence with missionaries
- C. Treasurer (of the society)
- C. Stewardship promotion; Tenth Legion
- D. Mission-Study classes
- D. Mission work; social service
- E. Mission work; social service
- E. Life-Work Recruits
- F. Leadership training
- G. Socials that emphasize missions
- G. Missionary news notes

¹ For Young People's society only.

**Social-Recreational
(or Fellowship)**

- A. Chairman
- B. Secretary
- B. Publicity; invitations
- C. Financing; tickets
- D. Decorations
- D. Clean-up at close of social activity
- E. Refreshments
- F. Games and equipment ("properties")
- G. Place of outdoor events
- G. Reception of newcomers at socials
- H. Visiting; flowers; calling on sick

The plan is related to the total young people's program of the church through the society's executive committee, the society's representative in the youth cabinet, and the adult counsellor.

sent numbers." The type of member required is the same; this work requires a tactful approach, an attractive presentation, and a pleasant but persistent follow-up.

Then, for the larger society, there are certain duties, like "personal work" that may be assigned to more than one person.

The principle of committee work may be restated, as it applies to departments: That the member assigned to a particular task is the *leader* in that work and should be assisted, particularly, by fellow members of the same department. On some occasions, as arranged by the society officers and particularly by the department's chairman, all the members of the missionary department, for example, may be called into a social service activity. The *D* and *E* members of that department will be in charge, under the supervision of the missionary chairman. Later these two members, while retaining their special obligation to social service, will be helping member *G* in planning a missionary social and member *C* in a stewardship pageant or a series of talks to young people's organizations on "How the Christian Makes a Budget."

2. Four Important Committees

When the department plan is not used, the common form of organizing is through committees having one to six members each.

Many leaders prefer that there be a place on a committee for every member of the society, especially for every active member.

Whether the society has many committees or few, it seems essential that at least the four committees named in this section be included.

These committees should be the largest in membership and should include some newer and less experienced members as well as several of the most dependable Endeavorers.

A

Lookout Committee

(Or *Membership* or *Recruiting Committee*)

1. First vice-president of the society may be chairman.
2. Each member may specialize in recruiting from a separate type of prospects. (Examples: high-school seniors, residents of the near neighborhood, members of designated Sunday-school classes, or other classifications based on the contacts and the outside interests of the members.)
3. Committee members will try to bring one or more visitors to each week's meeting.
4. The committee will suggest possible improvements in meetings to the Prayer-Meeting Committee or to the Executive Committee.
5. Special efforts will be made to win back inactive members. The assistance of all members, especially the president and the personal friends of those absent, will be sought.
6. Maintain close relations with Sunday-school classes, officers, and teachers, through whom Sunday-school members may be influenced toward society membership.
7. Members of this committee and of the Missionary Committee are leaders in evangelistic work, acting under the direction of pastor and president.
8. Co-operate with the Recreation Committee in meeting and keeping in touch with young people who visit any of the social events of the society.
9. Explain the pledge to each new member. Each member should sign it.

10. Nominate the new members for membership in the society.
11. Introduce the new members to the society.
12. Be ever at the service of the associate members, helping each to find a place in the work. Co-operate with the pastor or adult counsellor in leading associate members toward a definite acceptance of Christ as Saviour, and active membership thereafter.

B

Prayer-Meeting Committee (Or *Devotional Committee*)

1. The chairman should be well acquainted with the society membership.
2. Every meeting should be planned in advance. Consider the topic to be discussed and help the leader to relate the whole program of the meeting to the society's membership, the society's program, the time of the year, current events, and local interest.
3. Leaders should be chosen and definitely assigned six months or more in advance of their meetings. (Topic cards may be used to announce to all members the assignments of those who will lead. The International Society of Christian Endeavor offers a variety of printed topic cards.)
4. The Prayer-Meeting or Devotional Committee (all or some members) should meet with the leaders to help them in planning their meetings. As members of this committee come upon ideas that bear upon certain topics, they may convey these to those who are to lead meetings on similar subjects.
5. The committee chairman, or any member of the committee, should take charge of a devotional meeting when the chosen leader does not appear, conducting it until the leader arrives or throughout its course, if he does not come.

6. Committee members may organize prayer groups, meeting each week in advance of the regular session of the society. The leader of the meeting and some, at least, of the society's officers should attend these advance prayer meetings. Often such a group meets for only two or three minutes, with a brief word of prayer by each one attending.
7. Closely co-operate with the Music Committee, so that the songs and special selections chosen will fit into the leader's plan of the meeting.
8. If there is no Quiet Hour Committee or superintendent, the Prayer-Meeting Committee should quietly promote personal devotions, daily Bible reading, and the use of the Quiet Hour readings in particular. (See Chapter V.)
9. The committee may re-arrange the room, change the lighting, and make other reasonable alterations that will keep the meeting place from becoming drab.
10. Costume presentations, such as pageants, a dialogue between characters, or other special programs of a dramatic character, will vary the meeting program. Such presentations are best for such meetings as those dealing with missionary work in various nations, or stewardship, or citizenship topics.
11. An occasional outdoor prayer meeting may be planned.
12. Easter sunrise meetings, watch-night meetings for New Year's Eve, and other special devotional events are under the leadership of this committee.

C

Recreation Committee

(Or *Social* or *Fellowship Committee*)

1. A member known for cordiality and original ideals may be chairman.

2. The Social Committee makes members and strangers feel at home together.
3. Monthly social events should be arranged and announced as long in advance as possible. Such programs may follow a monthly business meeting. Sometimes other youth organizations may be entertained.
4. Fellowship with societies of other cities is desirable and pleasant. City societies sometimes hold "open house" for visiting Endeavorers on the day of an important football or baseball game between schools. Rural societies may entertain city members who have come from out of town in an automobile caravan or as a sleighride party.
5. Co-operate with the Missionary Committee in arranging a social event for the members of a city mission or social welfare group. The society's own rooms may be used, or the society may visit the mission or welfare centre, taking care of all work to be done in connection with the event. Some societies have conducted, year after year, a supper at which *all* members of the mission sit down together, while the visitors prepare and serve the meal.
6. Obtain travel and recreation announcements and suggestions from the International Society of Christian Endeavor. Register your society's name and the name and address of the recreation chairman with the Travel and Recreation Department of the International Society, to receive bulletins about this work.
7. Social evenings may begin with some "ice-breaker" contest, having these two characteristics: that it is humorous enough to break down reserve or shyness; that it involves every person present.
8. The Recreation Committee may supply members for leading conferences or prayer meetings that have to do with recreation standards, improving community amusements, the good points of motion pictures, etc.

9. This committee may help the local union to promote and to conduct a Christian Endeavor field day, winter tournament, or picnic.
10. Get members outdoors. Hold hiking parties, winter sports, mountain-climbing, water sports, automobile "secret destination" trips, summer camps, and holiday conferences.
11. The Recreation Committee and the Lookout Committee join in watching for newcomers at social events. Many prospective members first visit the society for a recreation program.
12. Have some social events without refreshments. Good times do not require the labor and expense of providing things to eat.
13. The society's policy should be to help the Recreation Committee with its burdensome details. One other committee may share, for one event a year, in helping with refreshments. For instance, next month may bring the Music Committee's turn to serve cakes and cocoa after the game period which the Recreation Committee conducts. Of course, the Recreation Committee has the prime responsibility and the chairmen of the two committees at work should co-operate fully.
14. Recreation Committees of various societies share suggestions for good times. When a new game is devised or a new plan for combining old games in an interesting program has been successful, share the experience.

D

Missionary Committee

(Or *World Friendship* or *Educational Committee*)

1. The chairman, preferably, will have studied missions to some extent. He or she will be (or become) familiar with the type of supplies that can be made or prepared for mission-station use. The chairman will

be closely in touch with denominational missionary goals and will give these the first concern.

2. The emphasis of the program is usually on "World Friendship." Modern missions seeks to win confidence and to extend Christian love. The welfare and medical work that go forward with preaching and teaching are evidences of the whole-ness of the Christian life and the friendship and brotherhood to be found in our religion. We cannot teach and practise the religion of Christ without this spirit of sharing on equal terms with all His children in all lands and races.
3. Christian Endeavor topics usually provide periodic emphasis on missions. Co-operate with the Prayer-Meeting or Devotional Committee in selecting leaders for such meetings. Confer with the leaders chosen and make available to them all information that the committee can obtain bearing on the topic. Use mission magazines, "The National Geographic Magazine," denominational bulletins, and newspaper articles that deal with the nation or topic discussed.
4. Maintain a missionary bulletin-board in your church, using denominational pictures and announcements in particular. A missionary poster contest may be held each year among Christian Endeavor members. Show the best posters on your bulletin-board.
5. Assist the extension of stewardship and tithing. Denominational headquarters as well as the pastor will suggest ways to educate fellow church members in proportionate giving. Those who tithe or promise to follow that helpful practice, may be invited to join the Tenth Legion. (See Chapter V.) Co-operate with the society's Finance Committee, if there is one, in arranging for duplex envelopes or other means of dividing members' gifts between society expenses and denominational missions.
6. Service to orphans, the sick, the aged, those in want, mission stations, prisons, and other welfare tasks are

placed in charge of the Missionary Committee, unless separate committees are formed for these particular tasks.

7. Refer to Item No. 10, "Prayer-Meeting Committee," and Item No. 5, "Recreation Committee."
8. Follow your church and denominational policy with reference to giving as a group to general missionary objects or "adopting" (helping to support) some specified missionary activity or worker. Some denominations encourage the close personal relationship between the local church group and the definite mission centre; however, denominational officers will gladly assist you to make missionary education personal and specific even if this plan is not recommended by them.
9. Exchange greetings with Christian Endeavor societies overseas. Names and addresses for this purpose may be obtained from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass. State languages in which correspondence may be conducted.

3. Other Useful Committees

In some societies, the divisions of work shown below are shared among a few large committees. (See Section 2 of this chapter.)

Other societies prefer a large number of committees, and the following will be found particularly useful.

1. Finance or Stewardship Committee.

- a. Secure pledges from members, for amounts payable weekly or monthly.
- b. Provide sets of numbered envelopes for receiving such gifts.
- c. Remind members tactfully of pledges unpaid.
- d. At the end of each three months, make public the names of all members who have *paid* in full to date.

- e. Co-operate with Missionary Committee in stewardship education and promotion.
- f. Enroll members for the Tenth Legion, tithers of income.
- g. Audit the books of the treasurer, unless a special committee is to be appointed for that purpose.

II. Music Committee.

- a. Select hymns for each meeting, in co-operation with the Prayer-Meeting Committee and leaders of meetings.
- b. Recruit pianists, song leaders, and other musical talent within the society.
- c. Arrange special musical selections for at least one meeting each month.
- d. Help members of the society to engage together in hymn memorizing.
- e. Obtain and give information about the history of well-known hymns and choral selections.
- f. Organize a young people's choir.
- g. Obtain financial support for a music library in the church.
- h. Visit institutions in the community in a ministry of music. Find in advance, if possible, the songs or selections most loved by the group to be visited.

III. Good Citizenship Committee.

- a. Furnish leaders for meetings dealing with good citizenship.
- b. Plan observance in the society and church of the Sunday nearest January 16 as National Prohibition Day, and the Sunday before election day as Good Citizenship Day (or Loyalty Day).
- c. Organize and conduct a study class in citizenship and prohibition principles.
- d. Hold a "First Voters' Reception" shortly before Election Day.
- e. Offer services of members to Americanization Coun-

cils or other groups conducting citizenship-training classes among aliens.

- f. Promote law observance and enforcement.
- g. Urge the signing of total abstinence pledges by members of the society and church.
- h. Assist voters to understand the issues of primary and election contests.
- i. Help shut-ins and aged persons to get to the polls to vote.

IV. World Peace Committee.

- a. Observe May 18, or the Sunday nearest, as International Good Will Day. (This commemorates the opening of the First Hague Peace Conference, 1899.) Observe Armistice Day with a World Peace declamation contest or other meeting.
- b. Arrange society's entertainment of foreign students either in a home or in the church rooms.
- c. Co-operate with the Missionary Committee in arranging costumed meetings, dramatizations, and other features to interest members in the people of other nations and their progress. (In a "World Vision" meeting plan, each of several chosen to participate may represent a particular country, and will vie with one another in presenting their people sympathetically and in novel and attractive form.)
- d. Co-operate with the Recreation Committee in holding social evenings when the games of other nations and races are used, followed perhaps by a motion-picture or stereopticon presentation of the country that is being featured.
- e. Overseas correspondence. Exchange plans for meetings, photographs of societies, church and convention programs and calendars, etc.

V. Publicity Committee.

- a. Keep Christian Endeavor before the public.
- b. Use newspapers, bulletins, posters, circular letters, in-

visitation cards to meetings, pulpit announcements, the church bulletin, telephone campaigns, house-to-house visiting, dramatization. Promote Christian Endeavor events and the objectives the society strives to reach both among the church constituency and the general public.

- c. Give publicity to meetings and conventions to which church members are invited.
- d. Interest the general public in meetings, campaigns, and activities that have any application to the news and issues of the day.
- e. Assist the local union and the welfare organizations of the community in their publicity.
- f. Act as an information committee to bring new ideas to society officers.
- g. Be an influence for improving the tone of news in newspapers, and particularly by supplying frequent news items concerning young people who are active in Christian work and civic usefulness.

VI. Good-Cheer Committee.

- a. Call on shut-in persons.
- b. Give a service of interest and good cheer to crippled children, convalescents in hospitals, and patients in institutions. Confer in detail with superintendents or matrons to be sure your work is properly directed.
- c. Prepare and distribute sunshine baskets, gifts, of flowers, fruit, Christmas baskets, Easter gifts.
- d. Help in supplying the flowers for the pulpit on Sunday. (Garden flowers solicited and delivered at the church.)
- e. Prepare scrapbooks for children, present new or restored toys, make gifts of fruit. Read to convalescent children. Restore toys or provide inexpensive toys or books for children in quarantine.
- f. Assist persons out of work to obtain employment.
- g. Promote automobile trips for shut-in persons. A short outing in charge of a careful driver is best.

VII. Leadership-Training Committee.

- a. May be placed in charge of all study classes.
- b. Promote study classes conducted by the society, the church, or community agencies.
- c. Assist in recruiting and training members for Sunday-school teaching and other training duties.
- d. Furnish help and suggestions to the newer officers of the society.
- e. Co-operate with Prayer Meeting Committee in helping leaders of meetings to plan the program and discussion. Particularly the committee can guide the leader in forming a series of questions that will have educational value.
- f. Promote denominational and interdenominational conferences, institutes, and summer camps or assemblies. (Plan meeting at which several who have attended such sessions will describe them, point out the benefits, and extend fellowship to new delegates. Or a speaker, such as a field secretary, may present a similar message, using motion pictures or other visual promotion.)

VIII. Pastor's Aid Committee (or Church-Life Committee).

- a. Place at the call of the pastor the services of the Christian Endeavor membership. List the types of tasks the group can do, showing which members (or at least how many) are available for different kinds of work.
- b. The pastor may be aided personally by such work as the following: clerical assistance, typing, stenographic report of sermon, messenger work, following up details by telephone, changing messages on church bulletin-board, mimeographing, folding and mailing, decorating, electrical displays, operating stereopticon or motion-picture machine.
- c. Promote church attendance, working under the pastor's supervision.
- d. Act as ushers.
- e. Visit neighboring churches that have no pastors, con-

ducting services and seeking to organize a young people's society.

- f. Recruit Sunday-school teachers, members of church chorus, and other workers.
- g. Help to raise money for new equipment needed in the church work.
- h. Assist as teachers and supervisors in Daily Vacation Bible School.

Important Features in Committee Planning

1. A definite committee membership for each member. A definite period for committee service, six months or a year. A definite type of work within the committee. These essentials underly successful committee work.

2. The definite work given to a member may carry along from week to week, like that of the committee secretary. Or it may apply to some one event, like obtaining the use of the church for a mass meeting, decorating, inviting speakers, welcoming speakers, usher, announcements, or some other feature. The best practice gives each member some special and timely duties and some continuing ones.

3. All members should attend committee meetings. In many societies all committees meet simultaneously preceding the regular business meeting. Other and more frequent meetings may be necessary. One advantage of the smaller-committee plan is that there is more likelihood of gathering all members for discussion and planning.

4. Each committee to know what all other committees do. The presidents and vice-presidents will help to keep committee chairmen in constant touch with the program of the society and the manner in

which each group ties in. The chairmen meet and confer also in the society's Executive Committee sessions.

5. Know what similar committees in other societies are doing. Many fine plans come from the successful experiments of other societies. Score one more advantage for unions and their workers' conferences! (See Chapters V and VI.)

6. Keep careful records. Every committee needs a written plan of work, to be referred to frequently. The plan of work should be on a time schedule, and the tasks assigned should be marked on this and followed up as the date for completing them approaches. Every committee should have a scrapbook, for recording its own reports and work outlines and the suggested plans that come from other groups. If each committee is provided with an allowance for expenses, under the society's budget, the committee secretary should keep a careful record of amounts already spent and the balance that is available.

4. Departments in Local Unions

Similar to the committee of the society is the department of the city or county union. The leader or chairman of the union department is usually called a superintendent.

The following outline of departmental organization is frequently used:

A union department with educational duties, conforming to every committee usually found in the society.

A union department with promotional duties, conforming to every department of the State union or International Society.

One union department may combine both types of

work. For instance, the Missionary Department may hold study classes in missions (educational) and may promote the practice of stewardship and the recruiting of life-work leaders. Through these tasks, the union is related to the Missionary Committee of the society and to the Missionary Department, Stewardship Department, and Life-Work Department of the State union. (The names of such departments differ somewhat in the various States.)

The State union usually gives definite suggestions as to the departments considered essential for a county union that fully co-operates with State standards and programs.

Lookout Work. Lookout or Extension Departments in local unions recruit not primarily individual young people, but societies. Societies not affiliated with the Christian Endeavor organization are urged to have official connection. New societies of the various age groups are helped toward organizing, in churches, colleges and schools, children's homes, and other youth centres. All officers of the union co-operate in such work. The Lookout Department also furnishes suggestions for society Lookout Committees and sets up membership standards and goals for increases in membership.

Missionary Activities. The union's Missionary Department proposes forms of service to the societies, and likewise helps Missionary Committee chairmen to become familiar with their own denominational agencies and work. On occasion, the union missionary chairman may assist all neighboring churches of one denomination to accomplish a particular task in the churches' program. Church and denomination, how-

ever, find united missionary work in the local field somewhat difficult. Christian Endeavor unions often supply a means for both young and old to assist downtown mission work or community welfare work not cared for by existing organizations.

Typical Missionary Department activities are: hold shop meetings; teach children in a mission church (recruit, train, and organize the teaching if necessary); conduct public meetings at a mission centre; organize special relief in an emergency; teach English to foreign-born; promote leadership-training opportunities; and promote and conduct devotional meetings or evangelistic meetings at Easter and other seasons.

Under some union plans, certain of these activities would be shared with or entirely directed by some other department, such as evangelism, leadership-training, or prayer-meeting department.

Leadership Training. Every local union should provide a series of training classes for the workers and leaders of societies. Some unions have a separate Leadership-Training Department, with qualified adult counsellors, to plan, correlate, and conduct classes and conferences. "Principles and Methods of Church and Society Work" might be the general title of the courses and series of classes that such a department holds. The chapter and section headings of this book suggest some of the topics to be considered by such classes; for instance, "Duties of Officers," "Choosing and Developing Topics for the Society," "Assigning Committee Work," "Public Prayer," "Graded Christian Endeavor," and many other possibilities.

In general, the aim should be to teach the essentials of Christian Endeavor, as defined in this and other texts

100 *LEADERSHIP THROUGH CHRISTIAN ENDEAVOR*
of the movement, and to apply and explain both through good teaching and general discussion the methods of society and union work. (See also Chapter VI, Section 1.)

Leadership training in society and union methods should not be confused with discussion groups and youth forums that deal with questions of faith, personal conduct, citizenship problems, and other issues. However interesting and valuable these discussions are in broadening the individual and social viewpoints, they do not form a *substitute* for classes that train directly in the principles and methods of leadership. The leader, through his own church or in community groups or in reading and other contacts, should have the informed and intelligent outlook upon life. *To apply* these teachings and experiences and ideals, he will need genuine detailed instruction in the use of planned, organized methods.

Recreation. The duties of the union's Recreation Department are:

1. To conduct recreation periods at union conventions and fellowship meetings.
2. To educate societies toward developing higher standards for young people's recreation. Use demonstrations of good recreation; also, essay contests, an open forum, brief talks by members of a flying squadron.
3. To assist Recreation Committees in societies to plan and conduct original and well-balanced social events in their own churches.

The International Society of Christian Endeavor recognizes the importance of right recreation. It issues frequent bulletins giving social plans and new games.

Visitation. A Flying Squadron Committee of Visitation Department serves the union in many ways. Members of this group accompany union officers on visits to the societies of the union and to churches that may be induced to form societies. Such visits may be solely in the interests of fellowship. Often they are meant to encourage a group that lacks strength and natural advantages. A union event, such as a convention, may be promoted by advance visits by union officers.

The Extension, or Lookout, Department or one of the union's vice-presidents might conduct the visitations if a separate department is not formed for this work.

Finance. Probably most unions support their work by voluntary pledges. The contributions may come from the gifts of individuals, obtained at a convention or by personal canvass, or from funds collected by the societies. In Chapter I, it was indicated that some societies devote fifteen per cent of their budgeted income to union work. Alumni Christian Endeavorers are also counted among a union's supporters. Note the reference to local Fellowships of Alumni in Chapter VI, Section 3.

Some unions hold a series of entertainments that will provide both fellowship and financial support for the community work. One city union conducts a boat trip each year, with large returns.

Offerings taken at union mass meetings are applied to the work.

In general, local unions expend funds for gifts to local missionary work, convention and institute expenses, honoraria and traveling expenses for speakers

at important union meetings, printing and stationery, Christian Endeavor printed matter, and gifts or grants to other religious organizations. Many local unions contribute to the support of the state work of Christian Endeavor.

Conventions. Hundreds of young people (and in some cases, thousands) attend the semi-annual or annual conventions of city or county unions.

Some conventions are held for two days, say, Saturday and Sunday, and include sessions comprising worship, discussion, workers' conferences, addresses, business sessions, an oratorical contest, recreation fellowship dinners, and possibly a convention parade or citizenship demonstration. Other conventions may meet for an afternoon and evening only.

The convention's theme should be related to the program of the movement or to the emphases most needed in the local field. The addresses and conferences planned should relate as directly as practicable to the keynote or theme.

Union officers will preside, present reports, lead conferences and forums, and direct the program generally. Society officers not among the union leadership may be invited to take part in numerous details, serving as chairmen for some sessions, as discussion leaders, and as members of committees on resolutions, place of next convention, reception and ushering, and nominations.

Adult co-operation in the church that entertains the convention will be essential. The young people's societies of the church will undertake most of the details of entertainment but with adult help and counsel. Here again the Alumni group may be most useful to the active members.

Speakers may be well-known local ministers or laymen, or visitors of some distinction in religion, civic affairs, or social service. Leaders friendly to the Christian Endeavor movement and known to be accustomed to youth audiences will be most acceptable. Whenever possible, addresses should present definite opportunities for young people within some branch of Christian work.

Ministers of the community are usually invited to lead the Quiet Hour Meditation, or devotional service, with which each main session begins. A period of twenty minutes or less is customary.

Frequently it is possible to secure the State field secretary or an officer of the International Society of Christian Endeavor as a speaker and conference leader for the larger conventions of local unions.

A registration fee is usually charged all delegates to defray the costs of printing, decoration, special janitor service, and program; the costs include the honoraria and traveling expenses of the principal speakers, some of whom may have come from a distance and at some personal sacrifice.

FOR THE STUDY CLASS

1. Select a number of church hymns and Scripture passages that call to the best in leadership. Such a hymn as "I would be true" would be selected. There are countless hymns in which the message of one stanza at least reflects the spirit of Christian leadership. What books in the New Testament are especially inspiring and informing to leaders?

Use the findings of this discussion section in the planning of future devotional meetings.

2. What work can the Prayer-Meeting Committee and the Lookout Committee do in co-operation with each other?

3. "Give a boy a pile of facts about health. He is quite indifferent. But suppose he wants badly to win the mile race . . ." begins H. A. Overstreet (in the book, "Influencing Human Behavior"). Apply the same type of situation to (a) stewardship; (b) good citizenship; (c) prayer; (d) evangelism. Show how such topics apply to the life of youth in concrete situations.

4. In the Recreation Department chart reference is made to "Clean-Up at close of program." Why is this important? Why is it linked in the chart with "Decorations"? Whose responsibility is it to keep the church neat?

5. Some societies devote a period in each business meeting to announcement of Christian Endeavor news (local and national and international). Some churches print frequent references to Christian Endeavor national programs and events in their bulletins. What should members have information about the world-wide movement? What bearing will such "general news items" have on the detailed work of a society member or chairman?

6. Select some one of the four essential committees noted in this chapter. Let the study class become for fifteen minutes that particular committee. Conduct a demonstration meeting of the committee, in proper form, taking up problems and plans from the experience of the study class members. (Project method.)

V

WORKING-PLANS

1. Types of Activities

If the society is to make the best use of its spirit, its organization, and its possible types of work, there must be some organized plan for directing the members' efforts. This seems obvious. Nevertheless, some societies postpone the time when they will definitely adopt objectives or goals for the season's work. Weeks and months may elapse during which little or nothing is heard within the society of the emphases that the officers half-agreed to adopt. Individual members will have received valuable training in the course of the season's work, but accomplishments that would have advanced the work of the church and the spread of Christ's Kingdom have not come through.

Planning activities, then, is not so much the perfecting of organization and the skilful leadership of weekly meetings and the increasing of membership (all important in themselves) as it is a process of using every resource to reach certain individual and group standards.

When the season's work is planned, there should be a sharing of opinion throughout the society's membership. At the outset, the officers or counsellor should have a clear idea of what the church expects of the society or societies in the current season. The pastor

or other church officers or the Religious Education Committee or Department of the church are sources for such information. The year's standards or objectives of the denomination should be studied.

The Executive Committee should promptly determine upon an outline of goals for the society. Some specific goals may be discussed separately within the committees that will have special responsibility toward them. All plans may be considered tentative and preliminary until the society itself has discussed and revised and adopted a set of standards or objectives in which the members agree to share.

The finished product may resemble objectives proposed by denominational or interdenominational leaders. It is desirable that such plans shall have been studied and criticized in the process of society program-building. But even if the general program of the denomination or a Christian Endeavor union is adopted item for item, the definite goals for one's own society should be based on that society's possibilities and present standing. As we shall see presently, we should consider the *interests* and the *needs* of our own group, checking our own observations with the experience of other societies and the advice of adult counsellors.

With this flexibility, which the International Society encourages, each society's program may be its very own, even though the subdivisions of the program as formed and adopted may be similar to those used in many other societies. There is something to be gained by using a program similar in objectives to the programs of neighboring societies, although *imitation* without careful analysis is an indication of weak leadership.

Needs and Interests. Our programs should flow *through interests to meet the needs* of the individual member and the *needs* of the home church. Religious work could scarcely be tied to interests alone, for our personal and group interests are limited by experience and environment. One important function of a committee or department of religious education is to show both Christian Endeavor societies and Sunday-school departments what *needs* of church and community should be met in the teaching and training programs. Members of the society, aided by the adult counsellor, can usually determine by discussion the personal needs of the group, — for instance, a closer acquaintance with other races, a better understanding of missions, a more natural prayer life, help in determining the “right” or “wrong” of typical situations.

Let the individual member trace his own present interests to their formation. What interested him in radio, stamp-collecting, the reading of biographies, certain favorite sports? The great ideals of life break down into small segments of interest. Take world peace; as an ideal it is too vast to capture interest or loyalty. But apply world peace to racial relationships within one's own neighborhood. Do I judge Italy by newspaper articles or by my personal acquaintance with Tony or Angelo? Warmer fellowship with “foreign” groups leads to understanding their aspirations, their forms of culture and art, their zeal for self-improvement and good citizenship. Does one question military preparedness? The ideal may encourage group study of the causes and prevention of war. One's occupation, or associations, or daily dealings with others may be influenced by this ideal, which flowed first from a casually accepted interest.

Our programs in discussion and devotion and service should be sufficiently broad and gripping that they will bring realities close to those members who in any way share in the programs. Standards in evangelism are defeated if the members do not regard this as a name for a friendly act entered into, in the spirit of Christ, naturally and normally, and not as an artificial action undertaken mainly because such a standard has been set up. Nor do we intend to think and to talk about these standards of the program and do little or nothing to meet the needs that each standard or goal expresses.

Leadership for To-morrow. Some programs that have been devised seem to limit leadership instead of extending it. In discussing organization, we have tried to indicate that the plan exists not merely to accomplish the present task but also to train leaders and workers to continue and to increase the forms of service. A program need not be complex. The simplest of religious programs provides ample opportunities for administration, education, promotion and persuasion, examination and correction of results, and preparation for further steps. If the different types of work are divided among a number of persons, one worker's efforts will help and inspire another's. In fact, we have churches and other means for sharing ideas and experience and for co-operative effort because ten persons unitedly can accomplish more than ten persons singly. When Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them," He was giving hearty approval to the "fellowship of the faithful" and their united efforts to advance His Kingdom.

If the church can determine the type of leadership it will most need five years or ten years hence, an important lead will have been given to the program-makers. If the church officers themselves have no long-range objectives, the Christian Endeavor societies might set up their own, with adult counsel; and experience in numerous churches has shown how practical such aims really become.

2. A Season's Objectives

"Getting the plan on paper" is an important preparation for a season of activities. A brief, businesslike outline of goals and standards seems a necessity for our type of organization. Suppose the builder began his work without blueprints. Imagine the railroad dispatcher sending out a train without providing engineer and conductor with the detailed schedule. Yet in our church plans we sometimes proceed week by week with a group that knows all too little of the purposes or possibilities that are within the season's work.

The officers of a society, with the counsellor, should work zealously in setting up the outlines of the season's program. What general groups of work shall we have? What are some of the standards we need? What goals will fit the varied life of the members? What goals will tie in with this year's program in our church?

Then the plan, in rough outline, may well go to the society as a whole for revision, determining definite goals, and final adoption. Every item should be thought out by its detailed activities as well as in terms of the final result. A result worth striving for needs this approach. Suppose it is said, "We should reach the unchurched young people of this neighbor-

110 LEADERSHIP THROUGH CHRISTIAN ENDEAVOR hood." That means inviting visitors, facing refusals, and possibly sneers. Some members must go to inconvenience to call for the prospective future members; often prospects will "beg off" if the worker shows any indifference. All the work of finding places for the newcomers and acquainting them with the apparently obvious principles of religious activities are before us. Do we hold back, then, when this goal is presented? Actually the youth group is more eager to accept the hard job, frankly stated, than the apparently easy task that proves later to involve difficulties that nobody had thought about. Let us analyze every program.

A typical set of standards, stated in quantities, is now given. It is important that goals given by amounts or numbers do not lead us to work for quantity without reference to quality. Nor should we apologize for a limited amount of working by saying that what *was* done was well done. We should avoid these extremes.

TYPICAL STANDARDS AND GOALS

I. Worship

1. PERSONAL DEVOTIONS. *Set a goal* for the number to be enrolled as Comrades of the Quiet Hour. Quiet Hour Comrades individually agree to this pledge: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."
2. FAMILY DEVOTIONS. *Set a goal* — the presenting of the values of family devotions (prayer and Bible reading in the home circle) in two prayer meetings of the year.

3. **GROUP WORSHIP.** *Set as a goal* the aggregate number to participate in Christian Endeavor prayer meetings. Emphasize that participation is not to be for contest purposes but as a growth in the spirit of worship and religious devotion.
4. **CHURCH WORSHIP.** *Set as a goal* a percentage of the membership that will strive to attend the church services regularly. In many societies, practically all the members will be willing to try for this goal. Attendance records may be kept, and the pastor should be kept in touch with the percentages reached.

II. Instruction (or Training)

5. **DEVOTIONAL MEETINGS.** *Set several goals*, including: Weekly prayer meetings throughout the year, including summer months wherever possible. A percentage of the members accepting leadership of meetings during the year. A monthly consecration meeting with every person present taking part. Goals may be set also to cover the work of the Prayer Meeting Committee proper.
6. **STUDY CLASSES.** *Set as a goal* the number of members you aim to enroll in a study class or institute, to be conducted either by the church, the society, or the union. Bear in mind that the number enrolled is but the beginning of the training possibilities in this goal. It is a convenient means for measuring the interest and loyalty, but is not an end in itself.
7. **PRINTED HELPS.** *Set as a goal* the number of subscriptions the society will seek to place for "The Christian Endeavor World" and/or the denominational young people's paper. *Or*, copies of the principal Christian Endeavor pamphlets and methods books to be made available to all members, by sale or by loan.
8. **CONFERENCES AND CONVENTIONS.** *Set as a goal* the

total number attending all meetings. Send at least one delegate from each society to a denominational or interdenominational summer conference for young people, or training school, or State or district conference, or State or International Christian Endeavor convention. Most societies should send at least five persons each year to such meetings and conferences.

9. OFFICERS AND COMMITTEES AT WORK. *Set goals*, such as: A report from every officer and every committee at each business meeting. Business meetings to be held every (one) (two) (three) months, as the constitution or program provides. Christian Endeavor pledge or covenant explained in weekly prayer meeting at least four times each year. A graded Christian Endeavor plan in the church and graduation exercises each year. Assignment of definite duties within each committee by its chairman or by the executive committee.

III. Service

10. EVANGELISM — Win Friends to Christ. *Set as a goal* the total number of persons to be added to the church through Christian Endeavor evangelistic work. (Consult pastor.)
11. STEWARDSHIP. *Set a goal* for the number of tithers enrolled in a denominational league or as members of the Tenth League of Christian Endeavor. *Other goals*: Set definite number to be members of a stewardship study class. The society to have a budget and the members to contribute to society and to church on a pledged basis. Call of Christian life work to be presented at least once each year. Tenth Legion is a fellowship of those who use for distinctly religious purposes at least one-tenth of their income. Copies of the covenant may be obtained from the International Society of Christian Endeavor.

12. **SERVE THE CHURCH AND THE PASTOR.** Let the executive committee *set goals* after consulting the pastor. Co-operate with other church organizations. Form a Youth Cabinet.
13. **CHRISTIAN CITIZENSHIP.** Let the executive committee set goals after consulting the pastor. Serve in the neighborhood, in Americanization work, in local civic campaigns. Study the Constitution, the rights and duties of the voter and the juror, the qualifications for naturalizing aliens.
14. **WORLD FRIENDSHIP.** Let the executive committee *set goals* after consulting the pastor. Know the denominational mission program, and help both in education and in service. Be familiar with the modern movement for world peace. Establish some form of relationship to the world program of Christian Endeavor, by gifts, by correspondence with societies overseas, by arranging a mass meeting to promote such work, or by studying the work done. (Secure Information from International Society of Christian Endeavor.)

IV. Fellowship

15. **PERSONAL STANDARDS.** *Set as a goal* number participating in one or more discussions of right recreation, Sunday observance, and personal relationships. Give credits for one or more books on sex and life, the list to be recommended or approved by the pastor.
16. **PLANNED RECREATION.** *Set as a goal* number participating in recreation events of the society. Provide a definite number of events annually for groups other than society members.
17. **COMMUNITY AND DENOMINATIONAL FELLOWSHIP.** *Set goals* based on your denomination's fellowship program. *Set goals* based on the union program for community work and fellowship. *Set as a goal* the

number of members from the society to attend union mass meetings and the union's convention.

18. *YOUTH FELLOWSHIP ACROSS ALL BOUNDARIES.* *Set goals* for the society's observance of Christian Endeavor Week. Report activities to the State or provincial union and to the International Society of Christian Endeavor. Enroll as a society in the worldwide program of Christian Endeavor, and set goals based on this other than those given elsewhere in the outline.

Other Possibilities. Christian Endeavor activities not specially stressed above (though included within some general term) are: social service and prison work, activities at a local mission of your own denomination, publicity, records and yearly reports, Life-Work Recruit membership (Chapter VI), law-enforcement activities, and leadership-training classes.

The headings used could be renamed: devotional, educational, missionary, and recreation. Substantially the same activities as are listed could be reclassified under the headings of lookout, devotional, missionary, recreation.

Other program headings that have been in common use are:

Ten Crafts: world craft, home craft, church craft, school craft, handicraft, thrift craft, health craft, play craft, nature craft, camp craft.

Relationship: home, church, school, community.

Crusade with Christ: Evangelism, Christian citizenship, world peace, church unity, missionary advance.

Fourfold Life: intellectual, physical, devotional, social. (Luke 2:52.)

3. Timing the Program

The Project Method. The whole program of a society may be built around a single project. In the period devoted to this project (probably one month, two months, or longer) practically every meeting or activity will advance in one form or another the particular project adopted.

Christian Endeavor societies have engaged in projects in evangelism, social service, citizenship, law observance (a study of authority), a community survey with lists of "things to do," the objectives of the church, the purpose and practice of prayer, industrial progress and shortcomings, and world friendship.

In a world-friendship project, for instance, the *educational material* will deal with world peace, missionary program of the denomination, stewardship (as related to missions), racial difficulties (is one race "better" than another?), the movement against war, Christ's teachings concerning brotherhood, and Christian Endeavor's activities overseas. This material will be collected and used for discussions, study classes, essay contest, oratorical contest, young people's program in a church service, and committee use.

In the *service* field, the project would include work mentioned in this text as missionary or social service in character, including articles made or collected to be sent to mission stations, correspondence with societies overseas, fellowship with local mission groups and with those of congested districts, contacts with foreign-born students in our colleges, and a ministry of cheer and companionship to those in institutions.

The Monthly Emphasis. Leaders in denominations and interdenominational agencies have promoted

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in recent years a timed program known as "monthly emphases" which could be used with almost any of the types of activities mentioned in the preceding section.

Evangelism is emphasized shortly before Easter, for instance, but such work is not to be confined to that period alone. During the time designated, however, many agencies and groups are united in similar activities. Joint efforts, joint prayers, and the assistance of friends outside the society are centred in the tasks of the planned period.

Without this plan of seasonal emphases, a program may receive unbalanced attention, with recreation, or study classes, or stewardship, for example, being favored at the expense of community service, citizenship projects, and evangelism.

Leaders are urged to keep in touch year by year with the united youth program of the denominations and Christian Endeavor. Boards and unions and councils and other leadership groups will be found sharing their materials and experiences toward certain objectives at the same period in the year. Suggestions for special meetings, for dramatizations, for study classes and special training will be eagerly received and used by many societies.

A TYPICAL SERIES OF EMPHASES

September — Survey and Organization.

- a. Build or revise the society's program to fit the needs of the year ahead.
- b. Hold types of get-together meetings that will challenge members to activity.
- c. Fill vacancies that appear among the officers and committees.
- d. Hold outdoor recreation: hike, corn-roast, field day,

automobile pilgrimage to some historic spot, visit a neighboring church for social events. (*Comment:* One society combines the fall recreation event with service by holding a field-day at a denominational home for children, some events being for the children and others for the visitors. A meal is served to all.)

- e. Hold a "send-off" social for students leaving for school.
- f. Secure pledges toward the year's budget; collect unpaid pledges.

October — Membership and Citizenship.

(*Comment:* Consult pastor and Christian Endeavor counsellor as to the exact nature of citizenship activities.)

- a. In the first two weeks of October, look up members who have not attended regularly.
- b. Promote attendance at all church services.
- c. Hold a Hallowe'en party.
- d. Hold a citizenship mass meeting; encourage church members to vote.
- e. Conduct a weekly study class or open forum in citizenship. Prohibition, world peace, and the meaning of democracy are topics that may be studied.
- f. Discuss and make public the principal issues of the fall election. (See note above.)
- g. Hold law observance and enforcement rallies (especially good as a local union activity).

November — Citizenship and Stewardship.

- a. Observe the Sunday before election day as Good-Citizenship Sunday or Loyalty Sunday.
- b. Assist aged members and mothers having small children to get out to vote.
- c. Give dramatizations of stewardship and of missionary situations. (Ask denominational mission boards for material.)

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- d. Study stewardship. Know *what* and *why* of tithing. Recruit tithers for Tenth Legion.
- e. Promote the forming of an Alumni Fellowship; or hold a joint meeting with a Fellowship already formed.
- f. Present Thanksgiving dinners to the needy.
- g. Ship mission boxes for Christmas. (Consult mission boards for destination and proper date of shipment.)
- h. Observe Armistice Day (November 11) with a World Peace declamation contest or other program.

December — Stewardship and Service.

- a. Continue items "c," "d," and "g" under November.
- b. At Christmas time, provide entertainment and gifts for city mission children and those in hospitals and institutions.
- c. Make possible practical gifts to the needy of the church and neighborhood.
- d. Sing Christmas carols in the residential streets.
- e. Hold a Christmas-week party for younger Christian Endeavorers, or for students home from school, or for residents living near the church.
- f. Hold a watch-night prayer service New Year's Eve.

January — World Friendship through Missions.

- a. Specialize in service activities that emphasize international and interracial good-will. Consult denominations and world-peace organizations.
- b. Observe the Sunday nearest January 16 as the anniversary of national prohibition. (Eighteenth Amendment ratified January 16, 1919, becoming effective one year later.)
- c. Observe Denominational Day (or Young People's Day) on the last Sunday in January. The following week is Christian Endeavor Week.
- d. Hold a testimony meeting. Topic: "What Christian Endeavor Means to Me."
- e. Emphasize the wearing of the Christian Endeavor pin or ring.

- f. Take up music memorizing. Learn at least one hymn each month.
- g. Hold a joint social with young people of another denomination.
- h. Hold study class in missions, or join in the church's mission-study class or institute.
- i. Engage in missionary activities. (Note suggestions under "The Project Method," above.)

February—Evangelism and Bible Study.

- a. Begin February with the observing of Christian Endeavor Day, first Sunday in the month.
- b. Invite friends to church services and to meetings and socials of the society.
- c. Assist in a campaign of visitation evangelism.
(*Comment:* Two members call together at the home of each prospective Christian and church member. They urge the importance of a public decision to accept Christ, the example afforded others by such action, and the possibilities of service and fellowship offered in the church.)
- d. Organize and conduct study classes in the Bible and other devotional material.
- e. Enroll new members for Comrades of the Quiet Hour. Promote daily Bible reading for all members of the society.
- f. Hold a Valentine Day social or a Washington's Birthday dinner.
- g. Hold one outdoor event: snowshoe or ski party, sleigh-ride, or other seasonal event.
- h. Form prayer groups to meet before church services and society meetings.
- i. Assist in planning special music for the Lenten and Easter seasons, young people's chorus, orchestra, etc.

March—Evangelism and Devotional Emphasis.

- a. Continue items "b," "c," and "d" of February's program.

- b. Hold a St. Patrick's Day party or a stunt-night for all young people of the church.
- c. Emphasize committee work and reports from all committees of work done.
- d. Conduct open-air evangelistic meetings under competent leaders.
- e. Help in the church every-member canvass.
- f. Present the importance and value of family devotions.
- g. Promote Lenten meetings by posters and personal invitation.

Easter Observance. Hold a society prayer-meeting, or participate in a church meeting each night in the week before Easter Sunday. An Easter sunrise service, conducted by young people, is held each year by thousands of societies and by unions in many communities. Bible readings of the Passion Week should be part of the individual's daily devotions.

April — Vocational Choices and Good-Will Projects.

- a. Discuss at a meeting during April, "Choosing My Life Work."
- b. Assist new members of the society to become more active.
- c. Assist all members toward taking a "forward step" in Christian work, leading a meeting for the first time, or taking charge of a recreation or missionary program, or broadening their committee activities and Sunday-school class activities.
- d. Promote Christian Endeavor conventions and educational conferences.
- e. Study World Friendship. Study the challenges in the mission fields to-day. Secure missionary material from denominational headquarters. Correspond with designated mission stations and their young people's groups.
- f. Present a play, hold a debate, arrange and conduct a musical program.

May — World Peace.

- a. The first Sunday in May is Vocational Day. If members of the society have lately made the choice of full-time Christian work, this group may have charge of the Vocational Day service. Or the pastor or other adults may arrange a service in which these decisions are recognized in an adequate manner.
- b. Explain the purposes of Life-Work Recruits.
Life Work Recruits are those pledging to Christ, "Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that from this day forth I will strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the church." Those who desire to adopt this pledge should consult the pastor or director of religious education. The International Society of Christian Endeavor appreciates a record of those signing this pledge, and will be glad to offer advice and encouragement. Life-Work Recruits in a community sometimes form a fellowship among themselves.
- c. The Sunday nearest May 18 is known as International Good-Will Sunday. The society or societies might present a program in the evening church service. Use world-wide Christian Endeavor as the theme, showing how this youth movement with other Christian fellowships makes for unity and good-will.
- d. Hold a Mother-and-Daughter banquet.
- e. Organize outdoor recreation for a Saturday afternoon.
- f. Begin correspondence with a Christian Endeavor society overseas, communicating through the International Society of Christian Endeavor, Boston, Mass.

June — Larger Leadership.

- a. Promote regular attendance at church services and society meetings.

- b. Urge high-school students to enter college and to plan a useful life work.
- c. Promote summer conferences, conventions, and other training experiences.
- d. Announce the decisions of the new Life-Work Recruits.
- e. Assist in community recreation, supervision of playgrounds, teaching games to children, life-guard work, first-aid work (to continue through summer).
- f. Plan a field day, picnic, aquatic meet, or other outdoor event for all the young people of the church.
- g. Prepare to help in the church's Daily Vacation Bible School. Workers' conferences preceding the opening of the term are desirable.
- h. Invite other societies to meet with yours during the summer months.

July and August — Health-Building and Summer Service.

- a. Plan a series of Saturday afternoon recreation events, tennis tournaments, water sports, games and track events, roasts, automobile parties. In some of these, carry through a service activity such as entertaining a group from a congested district or helping farmers with crops.
- b. Brighten up the town, sometimes neglected in mid-summer.
- c. Assist in Daily Vacation Bible School, children's camp, and summer conference. Learn to teach handcraft.
- d. Promote and assist fresh air work. A city and a country union may co-operate in (a) choosing and sending children to the country; (b) receiving and entertaining children so sent; (c) arranging a reunion in the city of children who went.
- e. Provide parking space at the church for tourists' cars. Advertise the church services in roadside bulletins.
- f. Help societies to arrange for joint meetings, so that as many groups as possible may continue meeting through the vacation months.

- g. Emphasize church attendance. "Wherever you are, go to church."
- h. Attend conventions and summer conferences. Let each union officer prepare definitely for better work.

The monthly emphases shown above do not consider such events as the election and installing of officers, because of the varying terms of office. The society's official year should be in harmony with the year adopted by its church.

Simultaneous Activities. Some societies, particularly those of fairly large membership, prefer to give simultaneous attention to several major items of the program. For instance, the main emphases of the society's plan may be in world friendship, evangelism, social service, and loyalty to the denomination. These are not conflicting interests. If a separate committee is handling each major emphasis, co-operating through the Executive Committee, the society meetings and activities will reflect a broad interest in which practically every member will find some special appeal.

Some leaders who believe the monthly emphases swing the interest of young people too sharply from one task to another will prefer the idea of carrying forward several activities at the same time.

Whether project method, monthly emphasis, or simultaneous activities be the plan for work, two facts are certain. The method used is subordinate to the objectives that are sought. The method and the objectives are useful and real only to the extent that the members and leaders are alert and united and devoted.

Organization will be powerless in such work as societies have the opportunity to do if the Christian spirit does not give the tone to all that is undertaken. The society is productive and its work gives Christian train-

ing when the devotional meeting, the private prayer life of the members, and the Christian conception of the purpose of the work are at the foundation of every plan.

4. How Committees Work Together

A number of groups of specialists working out plans separately would not form a society. How shall the efforts of all groups be joined? How provide that no essential work is left undone and that no overlapping occurs?

Personal consultation among chairmen of committees is one method for success. The more formal and definite sharing of ideas and assignments through the society's Executive Committee seems essential.

In some societies, the Executive Committee, or even as small a group as the president, the vice-presidents, and the counsellor, will draw up a separate outline of each committee's duties. To the committee chairmen, one by one, the exact assignments of work will then be explained.

From year to year, under such a plan, the duties of a committee will be altered only as the program is changed or when results indicate that work should be shifted. The plan conforms roughly to the practice of commercial organizations, in which a board of directors may appoint department heads and outline carefully to each his exact duties and the limits of authority.

Most societies, however, will probably prefer the voluntary or self-assignment plan which follows.

Self-Assigned Tasks. An aid to leadership training is the plan that provides choice in the committee assignments. As a beginning, the members of the

society may be asked to indicate on a signed slip of paper their preference as to committee work. The Executive Committee will be influenced but not bound by these choices.

When the committees have been formed, each meets with a copy of the program which the society has adopted. At first glance, certain types of work will be seen as the logical responsibility of one committee.

For instance, the Missionary Committee notes that mission-study classes are a part of the year's program. What duties come to the committee in connection with such classes? All members will join in suggesting the items of preparation and administration that will be necessary. As a beginning, one member of the committee will be placed in charge of mission-study class work generally.

The committee continues its examination of the program. World-friendship education and activities, leadership training, and service to church and pastor are among the missionary and service tasks found.

There are other divisions of the work, like stewardship promotion and that part of recreation having missionary emphasis, in which the committee may have divided responsibility with some other group. Types of missionary work not mentioned in the society program may occur to individual members of the committee.

At this point, the chairman may wish to refer the list of definite activities to the Executive Committee. Before the work is actually begun, the Executive Committee should approve the assignments accepted by each committee, also assigning to the proper group any items that have been omitted in the committee planning. New tasks proposed by any committee will be

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discussed and either ratified or rejected or referred to the entire society.

Assigning Work. The giving of definite tasks to the individual members of a committee may be arranged even before the Executive Committee passes on the committee's program.

Many decisions must be made within the committee. For instance, take the planning of study classes.

When shall the classes be held?

How many classes? What subjects?

How relate the classes to other work of the society?

Will each class lead the members into some definite work?

Who selects the texts to be used?

Who selects and who invites the leaders?

Are credits to be given for work done?

Shall members of older or younger societies participate?

Shall persons outside Christian Endeavor participate?

Shall students pay for textbooks?

Such questions are often answered by society policy; that is, the decisions made in some previous year may be sufficient, unless new factors arise. Some questions must be referred to the president or counsellor or Executive Committee.

A Work-Book. Chairmen often prepare a work-book. In this will be written or mounted the society program, the schedule of monthly emphases (or other timed plan), and outline of the church's working program, denominational work suggestions, and material received from the county union and State union.

To this framework, the committee chairman and members will add: the outline of tasks accepted by

the committee, the assignments of work made to the various members, dates indicated for the completion of such work (to be followed up), memoranda regarding work to be done jointly with some other committee, and a record of expenses incurred.

Progress. The Executive Committee will meet at least once a month, to receive the reports of all officers and all committee chairmen. The work that is planned for the coming weeks is reviewed and particularly with reference to the part each committee is called upon to do. The progress of the society toward the goals adopted in the year's program will be checked month by month. Charts may be used to indicate to the Executive Committee, and to the members, the growth and progress in various types of work.

In this summary of progress, attention should always be given to the *quality* of the progress, not merely to the new members received, the number of persons attending meetings, the amount of money raised. In all this work, we are concerned not with exposing a certain number of people to various phases of Christian work but with enlarging their viewpoint and experience and helping each to find his type of service and leadership.

If the monthly emphasis plan is used, the major task of a month will fall particularly on one committee or group of committees. Emphasis on Bible study and Quiet Hour enrollments in the month of February, let us say, will be supervised by the Prayer Meeting or Devotional Committee. That committee becomes a leadership group around which all society members rally in the February activities. In the succeeding month the Lookout Committee or the Missionary Committee

will have the major leadership, based on the March emphasis of the program that has been adopted.

The Recreation Committee will arrange seasonable observances. The October party may take its tone from Hallowe'en, but there will be ten minutes, perhaps, at the close of the evening when the committee in charge of citizenship work (the October emphasis) will present briefly the challenge of the coming election day. Some societies have a closing devotional period, with a few well-known hymns, at the close of every social event.

Joint Activities. In a single activity, two or more committees are sometimes brought together. The Recreation Committee could plan socials in which guests are particularly welcomed. The Lookout Committee should co-operate in all the planning. The members of both committees participating will need to know which members of the other committee will be directly responsible for this work of reception. Such information is readily exchanged by committee chairmen, when plans have been well laid in advance.

A similar principle is used when the Lookout Committee suggests to the Prayer Meeting Committee, in the friendliest manner, how some changes in the plans of the devotional meetings will make it easier to attract new and desirable members.

The Missionary Committee and the Prayer Meeting Committee co-operate when a devotional meeting on a missionary topic is arranged.

The Recreation Committee and the Missionary Committee work together when a social event is planned for members of a city-mission group.

If there is a Publicity Committee, its members are

in constant touch with the other committees and with the officers so that the news of the society and the announcements of its plans may be dispensed. If there is a Finance Committee, its members keep in communication with the committees using funds so that the needs of the next few weeks and months may be anticipated.

FOR THE STUDY CLASS

1. Review the purposes and activities of Quiet Hour Comrades, Tenth Legion, and Life-Work Recruits. Let the members determine how each fellowship should be best promoted. Why is it desirable that these pledges be used?

2. Discuss the relative value of the three types of timed programs, project method, monthly emphases, and simultaneous emphasis. Be sure that these terms are clear to all the group. Give instances of their use in your own experience.

3. The usual Sunday-school class organization places boys in one class and girls in another. In Christian Endeavor all young persons share in the plans and work. After reviewing programs in this chapter, discuss what advantages come when both sexes engage in the types of work mentioned.

4. Discuss the variations in program called for by different age groups. In what types of activities are the ages below sixteen likely to engage successfully? What will be the most interesting activities among those named in the chapter for those above sixteen? For those in the twenties.

5. What help will knowledge of public speaking be to Christian Endeavor society officers? Or parliamentary rules? Or a study of the history and characteristics of one's own denomination? Or a good course in the Bible? Or a study of business administration? Suggest in the discussion where leaders should go to find training or study courses in each of these.

6. Make a list of every activity that a group of societies

could promote during the summer months. Apply this directly to your own community.

7. Let the group share its experiences concerning summer conferences and camps, either denominational or interdenominational. What effect has such participation had on (a) leadership experience, (b) church loyalty, (c) aspirations for future usefulness, (d) preparation for life-work, (e) daily living? Let the results be shared in as frank an attitude as possible.

8. Suppose your society enrolls twenty new Comrades of the Quiet Hour. Name some ways in which the officers of the society and the chairman of the Prayer Meeting Committee could quietly follow up this personal pledge and help the members to be loyal to it. Discuss the wisdom of having the new Comrades make a point of recommending the practice to their close personal friends. Such members might also be asked to give testimony of the value to them of this means of encouraging private devotions. The methods used in promoting spiritual practices or instruction, whether in the society or the church itself, deserve careful study.

VI

MAKING LEADERSHIP COUNT

I. Suggestions for Union Programs

THE union (city or county or State) has programs in service and in education.

The plan of activities adopted will come first of all from the needs and aspirations of the societies that form the union.

Typical union activities are given below:

The Union in Service.

1. Co-operative service, shared in by many groups of young people, whose individual societies could not adequately conduct these larger tasks alone.
2. Evangelistic and citizenship activities in particular place the youth of a whole community behind a project of real worth.
3. In communities where church unity is recognized as the best way to advance the Christian cause, the city or county union helps to pave the way through the tactful help of its officers and counsellors. Also, the fellowship already felt among the societies is an aid toward realizing the full effects from merger.
4. The weaker church is served by teams from the union. These may conduct Sunday services, special evangelistic services, week-night study classes. They lend books and magazines and equipment to church workers and present an occasional recreation program.

5. Through the local union, the society is kept in touch with State and International programs of Christian Endeavor, and with the opportunities offered by conventions, conferences, printed matter, field work, and other united work.

The Union as Educator.

6. Extension work that adds to the number of societies in the community, thus enlarging the interdenominational possibilities in union work. In extension work the union co-operates with each denomination.
7. Harmonizes relations among young people of many churches. The banquets and other fellowship events of a union often develop good feeling among churches that becomes customary and traditional.
8. Acquaints city church young people with the problems and possibilities of the rural church or mission, and vice versa.
9. Inspiration, training, and preparation for service come through the planning and conducting of these definite educational services:
 - a. Conventions. Addresses by leaders in religious and civic life. Methods conferences led by young people and full-time workers.
 - b. Group conferences. All Missionary Committee members in a given community, for example, meet for exchange of ideas and goals.
 - c. Mass meetings. Definite tasks of the union or of its societies are launched with the inspiration of numbers and a good address — or series of short messages by the members themselves.
 - d. Institutes. A series of six to ten or twelve sessions, in which from one to a dozen study classes meet for training in the principles and methods of one type of Christian work.

- e. Study classes preceding union business meetings. Of short conferences (a different topic each time) with a department superintendent in charge.
 - f. Correspondence courses, bulletin services, correspondence, used to exchange ideas and urge high standards for society activities.
10. A "clearing house" provided in each of the various phases of society work, through which suggestions and experiences of one group are placed at the disposal of all. The clearing house may be merely an exchange of bulletins or correspondence, or it may include a periodic conference for workers and district conferences for officers and committee members whose type of work is similar.

Study Classes. The study classes of the union deal particularly with preparing members for service. The union need seldom give general study classes in church history, the Bible, stewardship, and citizenship, unless the plan is to introduce such classes to the community and permit the societies to conduct them individually in later years. Furthermore, the individual church and Sunday school and federations or councils of churches are likely to cover these more general Christian topics in their educational programs.

Courses in Lookout work, Missionary Committee work, Recreation Leadership methods, Better Prayer meetings, and Graded Christian Endeavor methods (as well as training in union work) are especially within the union's educational field. The union, in other words, is ready to meet the training needs that its constituent societies discover are not adequately met otherwise. As a further illustration, a complete institute may be conducted within one denomination, or for the

young people of a few churches only, or at points not conveniently reached from some parts of the union's territory. The local union is not duplicating the efforts of others when it provides similar classes for those who could not share in the other courses.

Ten to twenty members in a study class form a practical working group. Classes of thirty members or more should be divided. The larger class does not provide time for each member's share in discussion and in asking questions.

As indicated elsewhere, study classes take the form of a series of week-night periods (usually one a week for six to twelve weeks), or workers' conferences at a union business meeting, or portions of a convention or summer conference given to individual class sessions.

The Summer Conference. State unions and the larger local unions have used the summer conference as an important educational and fellowship medium. Educational results come more directly in the summer conference than in the series of institute classes. More topics may be considered. The class sessions are held on successive days, with no loss of time and interest. The hours devoted daily to fellowship and study and the worship periods at morning and night maintain the conference spirit.

The usual conference period is one week, sometimes two weeks.

A day's conference program might include, in order, these activities:

1. Quiet Hour service, before or immediately after breakfast.
2. Breakfast.
3. One or two periods of study-class sessions.

4. Recess, possibly followed by a twenty-minute general forum or an inspirational message.
5. One or two periods of study classes.
6. Lunch.
7. One hour for rest and study.
8. Recreation: sports, hikes, swimming, group games, tennis tournaments, archery, boating and canoeing, woodcraft.
9. Group meetings.
10. Dinner.
11. Rest period.
12. Vespers.
13. Indoor recreation period, or campfire, or neighborhood entertainment.
14. Lights out.

Skilled adult direction is required in such details as housing, meals, the building of a curriculum, educational supervision, credits for courses completed.

The rules for the conference group usually come from the students themselves. Discipline may be in charge of the students' own officers, assisted by counsellors and faculty. Each season's conference may elect officers for the following season. This assures the next conference an experienced student leadership, as well as providing for some promotional work and fellowship to be carried out by the young people themselves in intervening months.

A week-end conference or retreat for officers or for members as a whole provides the same type of daily program for a Saturday and Sunday or for Friday, Saturday, and Sunday. Some unions or societies hold annually an overnight conference for all officers, held at a summer camp or suburban home at the beginning of the fall season.

Age groups and other qualifications for conference

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or camp membership should be carefully determined and maintained.

The International Society of Christian Endeavor and the State unions will be glad to assist local unions in planning for conferences of these types.

2. Helping in One's Own Church

The present aim or objective of every Christian Endeavor member should be to help in the work of his home church. Close at home there are great needs awaiting the service of those who, beginning with loyalty, will strive to develop ability.

Every society should have some means for guiding workers and suggesting work in the church for its own members. The president, counsellor, and missionary or service chairman might form a group to promote members' individual efforts to help the church.

In some churches, the pastor and officers draw up a form of "check list" showing tasks that might be accepted by young people of various age groups. A society might use such a list in two ways; first, to hold a discussion meeting based on the meaning and the need of such types of work, and, second, to secure the enlistment of various members for the types of work given. The society should feel free to propose other kinds of work possible to its members, but the leaders might well have particular members in mind when suggesting these added tasks.

Midway in the season, why not take a census of the members' service activities. This will be more for the purpose of finding the strong points and weak points in the service program and training for it than to claim credit for the society.

Typical questions to be answered by such a survey are as follows:

How many members are now teaching Sunday-school classes?

How many are preparing to teach by text-book study or by participating in a teachers' training-class?

Are there classes now awaiting teachers that our members might assist?

Which of our members serve on official boards of the church?

Which of our members serve in special activities promoted by the church, such as: a denominational mission, a playground, Christmas good-cheer projects, a welfare centre, evangelistic campaign, the church nursery, the Daily Vacation Bible School?

How many members are officers of their Sunday-school class? Sunday-school department? other church organization? high-school or college organization? other organizations?

What progress are members making in groups like the Scout troop?

How many members are enrolled in the church chorus?

How regular are they in attendance?

How many members usher at least ten Sundays a year?

The weak points should then be studied. Here are pieces of work still undone and here are members still inactive in the general church work. The member individually should be introduced to the possibilities and the challenge of the work that remains unfinished. In many cases, only this additional urging, this personal interest of some fellow member, is needed to get the member into action. Often the society officers can suggest forms of training that will help a newer member to acquire the knowledge he will need to feel "at home" in such work.

Religious Education. In the Sunday school, the Christian Endeavor society, and other church bodies, young people are receiving religious education. The term is now used in a broader sense than formerly, and has recently been thus defined by the International Council of Religious Education:

"Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests, and of the rich content of Christian experience, belief, and doctrine."

The church does not now present the total program of religious education. The home, the day school, and various individual contacts, including reading and friendships, are contributors to the process. The church however does stand as clearing house and inspiring force for the spread of religious ideals and for training in religious practice.

Young people should be giving as well as receiving religious education. The Christian life is not a pitcher within which teaching accumulates until it spills over; rather it is a channel through which teaching is carried to others and yet others, and with increasing facility.

Service in the Sunday School. Christian young persons have constantly the opportunity to increase the scope and usefulness of Sunday-school teaching.

Few workers in the church (or in other positions in the community) have so direct an influence in character-development as the Sunday-school teacher. This is especially true in the work with children and young people.

Young people are usually called first into children's classes as teachers. Love for children is probably as strong an asset here as technical training. However, good teaching does demand skilled preparation, using such resources as the experience of older teachers, textbooks dealing with the child and his possibilities, detailed observation and tests of children's capacity to learn, leadership-training courses given by the church or in a community school or summer school.

The organized class in the young people's age group offers another important form of service. The officers of a class are usually chosen by the members themselves. Persons chosen share among themselves and with the other class members such duties as the following:

Recruit new members.

Fellowship activities among members.

Training in some forms of service and leadership.

Promoting attendance.

Acquaint members with the forms of church service possible to them.

Identify members with other organizations for young people within the church.

The main purpose of the class is to provide a means for the expert teaching of religious and ethical prin-

ciples. Some classes offer excellent means for expressing the principles taught within the class itself. Usually, however, the class is held responsible for completing a certain curriculum, dealing with specified situations or characters in religious history or books of the Bible, in a fairly standardized way. In such cases, the results of teaching and discussion are seen in the various areas of the pupil's daily life instead of being expressed in a service program or training plan of the class itself.

It is apparent that the class cannot be the training unit (with sharing of leadership and a full service program) without failing to do full justice to the teacher-and-pupil relationship. The work of the class amplifies and enlarges the preaching of God's word in church services. The work of the society prepares for and expands the service and organizational activities of the church, a separate function from preaching and teaching but joined with them in aim and spirit.

A number of young people should be definitely in training for future teaching. The present need is for voluntary workers who will adopt a professional spirit of idealism and high standards in preparing carefully for such work. The teacher has the unique opportunity of studying a fairly small number of persons and relating the religious and ethical truths to the individual interests and needs of each of them. Many teachers accomplish more in individual counsel of this pupil and that than could be done by either pastor or parent. Youth has many questions and will respect and love those who try earnestly to answer them.

Young People's Department. Christian Endeavor members who are in the age group of the

young people's department may be called into leadership here.

In many churches the young people's department has the status of any other department of the Sunday school. It is here a group of classes, related directly to the main school through its teachers as well as through its department officers, sharing in the general policies and program of the school, and co-operating with the other youth organizations of the church. Usually a close relationship with the total young people's program of religious education and service can be secured through such a medium as a group of counsellors, a council formed of the officers of young people's groups, or a regularly organized youth cabinet. The cabinet plan is outlined in a later section.

Some churches, however, regard the young people's department as the centre for *all* young people's activities in the church. It is in effect a young people's department of religious education, supplanting previous organizations of various types that furnished some forms of education, fellowship, and training. Commonly, the so-called *unified* young people's department is supervised or directed by an employed professional leader.

This plan of course has some advantages as well as some disadvantages. The two are set in parallels here, with every attempt at fair evaluation.

The Unified Young People's Department

Advantages

Economy in leadership — fewer officers are required; "natural leaders" chosen.
One expert counsellor or di-

Disadvantages

Fewer persons have the chance to qualify for leadership training.
Youth's initiative and re-

Advantages

rector may easily supervise the total program.

The Sunday-school class is the one unit for the young person's church work.

The Sunday school finances the young people's work.

The church leadership has one system for getting its messages through to the young people.

All the youth power in the church may be placed behind a few great objectives.

Disadvantages

sponsibility may be destroyed in lack of opportunity.

A misfit teacher may alienate a whole group from any form of church work.

Lack of any direct financial or budget responsibility may be unwise.

A youth cabinet offers correlated young people's plans, worked out by independent youth groups themselves.

Unification may produce a program that offers few choices or "electives" to the person of unusual equipment.

Young teachers in the elementary departments have no real relation to the young people's department, hence none to the youth program.

Usually the unified department offers no training similar to the "every member in a committee" idea of the Christian Endeavor society.

Other Organizations. Clubs, troops, and other young people's organizations supplement the Sunday school and Christian Endeavor societies in the church's program of religious education. These groups cannot be analyzed to advantage in a text of interdenominational character; the various churches and denominations have different forms of young people's guilds,

fellowships, or circles. The following are typical young people's organizations: missionary groups or guilds, young people's chorus, Boy Scouts and Girl Scouts, debating clubs or literary clubs, fellowship or "acquaintance" clubs, separately organized study groups, athletic teams or leagues, hiking clubs, and groups built around some hobby.

Sometimes these organizations meet only a temporary demand or merely satisfy some leader's whim. Such groups may develop into cliques and bring a disunity that weakens the church. In other cases, separate organizations come when a separate complete program (like Scouting) seems necessary, or when classes and young people's societies have not provided for some activity desired by a good-sized group. If a parish is quite extensive, neighborhood groups of young people may have come into being with some relationship to the common church life, tending, however, to become distinct and even antagonistic later. But the forming of a Fellowship Committee in each Christian Endeavor society, or increasing the scope of Recreation Committee work, might provide a means for relating such groups to one another and to the church.

Neither the Christian Endeavor society nor the Sunday-school class should attempt to crowd out other organizations. Rather, the members of society and class will be glad to work with these groups, giving them the benefit of Christian Endeavor and Sunday-school spirit and experience. If the group seems to have high aims and a promising program, but conflicts with other work or fails to make progress, this question arises: Shall the Christian Endeavor societies lend workers to and actually promote this plan, or should the activity

be endorsed as a Christian Endeavor program and put in charge of committees in the societies?

Leadership and supervision of younger groups by the older Christian Endeavor members are important tasks. This may be the form of service activity for which some members in each older society are best fitted. The leaders of such work may frequently find temporary service for their Christian Endeavor fellow members to do. Service in music, recreation, telling stories, or teaching handicraft are examples.

Youth Cabinets. In Chapter I, reference was made to both the commission (or board) of religious education and the youth cabinet. A church may use both groups in guiding the young people's work. If a professional director of religious education is employed in the church, he or she may be chairman or secretary of the commission or board and the principal counselor in the youth cabinet.

Churches have different plans for the personnel of the commission of religious education. In some churches, the commission is representative of the Sunday school, the Christian Endeavor societies, and other educational groups such as mission societies and Scout troops. In other churches, men and women from the church boards or from the general church membership (including, perhaps, day-school teachers, professional men and women, business leaders, or public officials) form the religious education commission. Variations of these plans are of course common.

Assuming that, in the usual organization, young people themselves will not be in the commission (although their teachers and counsellors quite likely may be) the youth cabinet becomes the young people's own

council and clearing house. In the cabinet, young representatives of typical youth organizations confer together to choose definite seasonal objectives for the whole work, to avoid conflicts in dates and in activities, and to promote certain joint enterprises. Each group cheerfully helps the others, either in emergencies or in special campaigns. A membership campaign in the Sunday school, for example, would be aided through each Christian Endeavor society, particularly by the Lookout Committees. If the missionary society plans a study course or institute for teen-age girls in October, the Christian Endeavor society of similar age grouping adjusts its mission-study program to co-operate rather than to compete, and both activities are the stronger for this friendly adjustment. There is give and take in such a plan, with the welfare of the whole church in view.

The basis of representation in the youth cabinet may be established by the young people themselves or by the commission or board of religious education. Adult leaders and counsellors in the groups represented are usually invited to share in the cabinet sessions. If there are many such advisers, they may choose to meet and designate certain of their number who will have this responsibility toward the youth cabinet.

When the church boards or the commission of religious education in particular desire certain activities or objectives in the young people's program, it is to the young cabinet that the policies should first be outlined. However, each organization should retain its program-making character and should set its own standards toward the accomplishing of the results called for. If the youth cabinet becomes a "general staff" or directing committee, rather than a place for sharing and

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shaping the plans and programs that come from the separate youth groups, it will usually be found that initiative and interest decrease and leadership becomes limited in character.

3. Goals for the Graduates

Alumni. "The older folks standing by to help the young folks." This is the Alumni principle, as it is witnessed among graduates of universities and colleges, and among graduates of Christian Endeavor societies.

The financial help of the older friends is particularly needed. The active members of Christian Endeavor societies are in school or in the junior positions in commerce, industry, and professions. Youth's gifts to Christian Endeavor work and to missionary activities are limited not so much by the heart as by the pocketbook. In lieu of money gifts in large amounts, active members give generously of time and effort. Older friends often desire to match this spirit by financial assistance to the movement, because of their own experience and their interest in the society.

Alumni groups also provide fellowship and sponsorship. Former Christian Endeavorers are presumed to be devoted to and active in the general work of the church. There is value in social events that bring them together as Christian Endeavor graduates, either in company with one or two active societies or as an adult group exclusively. Encouragement, advice, and moral support from older persons are often sought by members and officers of the younger societies. In the graded Christian Endeavor plan, Alumni groups may be divided into sponsors of the various societies. For instance, Alumni Council, Group B, may have a particu-

lar relationship to the Junior societies of a church. Individual Alumni may serve as counsellors, when chosen by the young people's society.

The active societies, with their weekly meetings, service activities, committee work, and officers, are of course youth groups. The older person who "runs" such a society is not serving the society or the church. Counselling and directing are of course quite similar in spirit, but entirely dissimilar in effect. These are young people's societies, and young people will not learn how to work or to lead without considerable leeway and initiative in their own society undertakings.

In a church, the unit of organization is the Alumni Council. Any former member of a young people's society or any older friend of Christian Endeavor may join. Dues are usually quite moderate. Gifts toward special objects of the church's Christian Endeavor societies are welcomed. The Council might pay the cost of sending youth delegates to conventions and conferences. Equipment for the meeting room might be purchased. New hymnals, a Christian Endeavor library, the books used in study classes, manuals for the officers, and other supplies may be provided. At least once a year, the Council members meet for their fellowship banquet. On designated occasions, they may be guests of one or more of the active societies at a regular meeting or special week-night recreation event.

In a local union, the Alumni group is called a Fellowship. The Fellowship enrolls former Christian Endeavor members and friends, irrespective of their affiliation with a church Alumni Council. Contributions are made to the work of the local union, particu-

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larly in social service or missionary or citizenship programs, and to world-wide Christian Endeavor work. Mass meetings may be held during the year to be attended by both the active and Alumni members. An Alumni Fellowship committee may be invited to serve as an advisory group to the union officers. An annual banquet or picnic is customary.

An Alumnus-at-large is a former member not affiliated with a Council or a Fellowship. Instead, he or she has registered with the International Society of Christian Endeavor, through its Boston headquarters office, and contributes to the world-wide program of the movement.

The funds gathered by the International Society from Alumni sources are expended for field work in home and foreign fields, field tours by voluntary leaders, translating and printing Christian Endeavor helps in many languages, expenses of conventions and workers' conferences in mission lands and in some European countries, and evangelistic and extension work in South America and other continents.

Church Leadership. Before they have graduated into Alumni ranks, many Christian Endeavorers are chosen for work and leadership in various phases of the church program. Sometimes the society must face the lessened activity of such members in the work of their Christian Endeavor group. Here again the need for a constantly augmented force of workers-in-training may be seen.

Some of these more experienced Christian Endeavor leaders are added to the official boards of the home church. Others are recognized in some form of denominational district or state work. Other leaders

have charge of ushering, canvassing, music, publicity, reception of visitors, or Sunday-school activities.

Full-Time Leadership. From Christian Endeavor ranks come hosts of future ministers, missionaries, and other religious leaders. This is true in North America, Australia, and Europe; it is particularly noticeable in the mission countries, in Asia, and Africa, and South America. Missionaries often use the society as a general training class for native workers, and for giving practical experience to students who are preparing themselves for the ministry and for teaching.

The International Society of Christian Endeavor through an enrollment known as Life-Work Recruits, and through its Department of Christian Vocations, keeps in touch with many members who are preparing for full-time Christian work. Life-Work Recruits accept a covenant reading as follows:

“Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that from this day forth I will strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the church.”

The usual forms of full-time service relate to the ministry or to missionary work, but there are other branches in religious vocations, such as Y. M. C. A. or Y. W. C. A. full-time leadership, Christian Endeavor field work, director of religious education, editor of religious periodicals or texts, executive of church federation, executive of denominational boards, social service, and others.

The word *minister* is descriptive of the pastor, the clergyman, giving all or most of his time to trained

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spiritual leadership and to the administering of a church of Christ.

The minister is ordained by the authority recognized in his own denomination. In a sense, all of us are ministers. A limited number, however, give all the life to the Christian ministry, following years of preparation. Women as well as men are ordained in some denominations.

The *missionary*, man or woman, is not alone minister to a group or area needing outside help to maintain religious centres, but there are missionary positions as physician, dentist, nurse, engineer, mechanic, agricultural expert, teacher, scientist, hospital superintendent, and translator.

The most useful workers in some mission fields combine several such duties. One missionary representative may within a single week preach, perform a surgical operation, teach in the mission school, repair the pump or the drainage system, and show native helpers how to build a brick wall. The mission worker may find that before he can preach to the men and women of his area, he must rid them of infections or moral degeneracy or an evil social system. This varied work is undertaken, not merely to win friends for the mission venture, but to provide for a continuing and broadening Christian civilization,—healthy mentally, morally, physically, and spiritually,—to take the place of a civilization or other form of society presumably based upon a different set of ethics or motives.

A mission field within North America, *home missions*, includes religious teaching and other education among those who do not and perhaps could not form and maintain self-perpetuating churches. The classes

reached include persons in congested districts, newcomers to the country, Indians, Negroes, prisoners, seamen, rural residents, men in lumber camps, and transient workers and their families.

The salaries in full-time religious work are usually meagre or modest. The responsibilities are second to none. Privations are often extreme. Work that calls for traveling or for residence abroad may separate families for long intervals. Some mission fields can be served only by men and women of exceptionally rugged health. "Practical people" often misunderstand and underrate the importance and difficulty of such work, just as Jesus' own ministry was misinterpreted and rejected.

Educational requirements are often stringent. Many denominations require years of special study before ordination or appointment. Not all who volunteer can be put to work at once. Recruits for the mission field must sometimes postpone their service for months or even years, because of lack of funds or a shortage of adequate living quarters.

In spite of the handicaps, full-time Christian service has a strong appeal to numbers of the finest young people. To be sure, the church must have its voluntary leaders and workers, but the day-by-day responsibility in movements like Christian Endeavor, for instance, falls upon a limited number of hard-working, consecrated men and women. Many such workers do not come before the public. Workers in the interior of Africa or China seldom see white persons. This force of Christian leaders, insignificant in numbers but rich in Christian spirit, is heartened by our prayers and our gifts.

Many who become leaders first in the smaller activi-

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ties of some Christian Endeavor society will be found later in whole-time religious work, led from the lesser into the greater by the spirit of Christ and by this leader-building type of service.

Those who work in other tasks may bring something of the same spiritual strength and conscience into what they do. Furthermore, no person need be *too* busy to give some marginal time to Christian work and some generous proportion of earnings to aiding Christian causes.

Our Christian ranks are led by those who, "forgetting all but Christ" give their lives completely to His ministry. Close behind, supporting and encouraging and protecting the employed workers are large numbers of persons who, in the phrasing of the covenant, "strive to do whatever He would like to have me do."

4. Pointed Paragraphs on Leadership

Study. Leaders, keep up to date. Read one good newspaper each day. Subscribe to or borrow several magazines that deal with present-day problems, looked at from both the secular and the spiritual viewpoints. Read weekly at least one general religious magazine and at least monthly a magazine of your own denomination.

Know the great thinkers of the past. According to your tastes and training, do some fairly deep reading in one general topic at least. Ministers and teachers will be glad to offer suggestions. Some universities publish lists of suggested textbooks in such branches of thought as philosophy, physics, economics, social theory, and history, and some applications of these to daily life.

Know the great workers of the past. Read at least three good biographies each year. You will not agree with the plans and purposes of Napoleon, for instance, or with some industrial leaders and railroad-builders and the like. But study them critically. How might this man have been greater? What in this woman's life raised it above others? What would be this leader's interest and influence if he were in my present environment?

Know your special type of work. Learn the principles of your daily vocation. Study the positions that lie ahead of your own. Consider the possible variations of your type of work; the teacher, for example, might be in the public school, in a private school, in a school for handicapped persons, in a night school or extension work, in vocational guidance in an industry, in religious teaching, in experimental fields, or in an administrative position.

Know your capacities in religious work. For the most part, you will have to depend on self-study, for fellow workers will not generally point out to you your shortcomings in voluntary service. As a result, there are many misfits. The leader who tries to force his group into work for which they are not ready, or seeks to do without facilities that are necessary to success, may actually do more harm than good. Know what you can do with the resources you have. Seek the frank advice and criticisms of more experienced leaders. Above all, maintain a Christian attitude always, whatever the aggravations of a situation.

Effective Talking. From H. A. Overstreet and other writers, the following suggestions have been gathered and condensed:

1. Frame your message for your audience. Appeal to their interests.
2. Face your audience. Look at the persons, not toward them.
3. Cultivate as pleasing a voice as possible. Don't speak in monotone.
4. Let your speech move forward. Use words that are alive.
5. Use humor as you would use salt on food, sparingly and to add to the flavor, not just because it is the custom.
6. Think with the audience. Meet objections before they are formed.
7. Cultivate a good appearance. "He was dressed well; I forgot just how."
8. Close with a snap. Make your requests definite and easily grasped.

Many leaders agree that the type of public speaking found in Christian Endeavor devotional meetings is the foundation for practical and persuasive messages to a few persons or to many, such as most persons need in their work. Unhappy is that man or woman who has not had some practice in youth in reading publicly a report, or in stating personal views before an audience of moderate size, or in presiding on some occasion if only for a few minutes.

Speaking to great audiences, with carefully pitched voice and wisely chosen gestures, is a special form of speaking for which special training is usually required. Nevertheless, lay leaders in the church upon entering places of some prominence in religious work or professional activities have found it less difficult to acquire skill because of the Christian Endeavor training of years before.

To be sure, skill in public speaking is second in im-

portance. The essential quality is a message of some significance and originality, in which the speaker personally has real faith. "Persuading others to my point of view" is possible only when one has a point of view, adopted logically and after full consideration of all factors. None makes a more pitiable spectacle than the man or woman of ability who is placed in the position of advancing or defending a position which is not his own. Poor choice of employment or associates sometimes makes his situation seem inevitable.

The Value of Making Notes. "Write it at the time." Who knows how many valuable ideas have been lost because a leader trusted to his memory? When you reach for pencil and notebook in a crowded bus or during a public man's address, you may be regarded with amusement by some onlooker. Face the smiles. You are reinforcing your leadership by a habit common to almost all men of ideas. Poets, statesmen, and scientists have found that ideas come most readily in moments of relaxation, sometimes in sleep. Provide for taking notes. Provide for filing them systematically, in a letter file, scrapbook, or typed notebook.

The scrapbook is valuable whenever one's work deals with topics that are apt to be treated in the newspapers and magazines. The best scrapbook is loose-leafed, so that material no longer valuable can be removed, or clippings may be reassembled for the readiest reference.

Making and keeping copies of the letters that you write is a part of note-taking. Some persons have carbon copies made on the reverse of the letters to which they reply. A similar plan, useful if one writes

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with the pen, is to give a brief outline of what has been written at the foot of the letter replied to.

Records made for a committee's guidance and reports of work that are made to a society are not personal notes. Such material should be filed with the committee's secretary or the society's secretary, as soon as the work is completed or the leader's term expires.

The Limits of Organization. Don't depend too much on mechanism. The efficiency of an organization as such is not a guarantee of the success of its work. A committee interested primarily in "making and breaking records" may not do much work that has permanent value. Contests were once considered essential to Sunday-school and Christian Endeavor society growth. There are many ways in which competition and emulation may be used to advantage, — but such plans have lost novelty and significance in many places because they were overworked or misapplied. Having "sides" or "terms" in a society sometimes helps to form cliques or self-centred groups more concerned with "beating the Blues" than in growing religiously. When contests are tried, the effects should be carefully watched. Some groups use them to advantage.

Organization is most useful in its place. The organized Christian church has preserved the Bible for our time, just as the Jewish church kept intact the ancient books of our Old Testament. The organized church has brought to us much of the best thought and interpretation of yesterday. It encouraged and preserved great art, a most important contribution to worship. Organized Christianity practically founded

modern education and has helped the development of public opinion that supports free education, modern charities, social service, and the democratic spirit. When world peace comes it will be because the church, an organization, has worked and prayed for it.

Meeting People. The greatest human resource in the leader's life is the friendship and confidence of many.

The true leader has high respect for every human soul. He realizes that the exterior is not the man or woman, nor does a person's position in society determine character and capacity. In the most degraded persons, the Christian, like his Master, watches for "the best that glimmers through the worst," for all these are God's children.

Resolve that you will not "size up" persons too quickly. Not only are first judgments frequently wrong but the individual may change in knowledge or in spirit within a brief period. Especially in Christian activities, we owe it to everyone to believe the best of him and to call forth his best self because of our influence.

Meet new people. Try to help new members and new associates in daily life to enter quickly into activities. Teach what you know to others.

Welcome criticism. Even when it is unfriendly, it may be helpful.

Take Time to Be Holy. The concluding message of this text relates to the spirit that should be habitual with the Christian. In the stewardship sense of life, we possess all and we own nothing. Not merely our best abilities but all of our abilities belong to the Father who gave us life and light.

Observe the holy lives all about you. Despite the sneers, most persons would rather be good than bad. In every environment, there are men and women who are in matters of the spirit "children of the Father." Their faith is simple and complete. They see God everywhere in life. No educational veneer or cultural improvement can replace such a spirit. The purpose of training and experience in life is to make us more useful witnesses and workers. True education does not discolor or destroy faith.

Observe the life of Jesus. Watch the impress of His character on those who knew Him best. See the fishermen and the publican and the self-sufficient Saul turned into consecrated, flaming souls that stood for Him and spoke for Him regardless of results. Watch Jesus moving among the crowds, touching this hand, praying over this child, calling doubtful spectators to His side. Jesus can be as real to us as any person now removed from our immediate sight. Take time to know Him as Companion and Leader.

Let us think of Bible-reading not as a routine of faith but as our windows opening into the vistas of the Abundant Life. Let us think of prayer not merely as a Christian duty but as a sharing of aspirations and thankfulness with our Master.

FOR THE STUDY CLASS

1. Obtain a program of your State's Christian Endeavor convention or of a recent convention of the International Society of Christian Endeavor. Make a list of the conference subjects and the topics of the principal addresses. How do those various topics apply to young people's work in the church? Select those with which the group seems least familiar. Review their treatment in these pages or

obtain additional information from the pastor of your church.

2. List subjects you would like to consider in study classes. Let the members of the present class discuss and compare these lists. Prepare a recommendation to the society. A study class that introduces and leads into another subject has been progressive.

3. Learn all you can about the leadership of Juniors. What abilities should the Junior superintendent have? How can the local union help the Junior superintendent in a church? How many Junior societies in your community? Should there be more? Let the class make a list of suggestions or inquiries about Junior work, to be referred to the local union.

4. Invite the president, or another officer, of the local union to address the leadership class. Hold a question-and-answer period on Christian Endeavor methods and learning to lead. Ask the union officer to give some instances of leadership he or she has seen developing through Christian Endeavor work.

5. What wins your confidence to a leader? How build others' confidence in us?

6. Youth interests, as stated by some religious educators, are divided into these groupings:

health, educational activities, economic activities, vocational activities, citizenship, recreation, sex and family life, group life, friendship, aesthetic activities, specialized religious activities.¹

Do we need to apply *religion* and *leadership* to (a) all or (b) some of these?

In what groups can the church do most? In what groups can the society do most?

Select two members to make a summary of the discussion, with other ideas that later occur to them, as a basis for planning the program of the young people in the coming year.

¹ See Chapter I.

7. Some societies plan their monthly programs and topics on the basis of a central theme. One society launched a "Cruise of Christian Discovery." Leaders were given latitude in planning the topic and its treatment, but each leader of a meeting was supposed to announce the topic and a brief outline of its points at least two weeks in advance. Some leaders "discovered" "new" passages in the Bible. Others brought to the society messages from new books or magazine articles having religious significance. A few meetings were planned on racial difficulties, war, applying Christian principles in industry, law-breaking, amusements, goodwill between Catholics and Protestants, and other current questions. The basic idea was to *discover* the Christian Way, taking up each subject as if it were new and quite unsolved.

The study class might form itself into a Program Committee to develop some theme in similar form, each member supplying at least one topic and his or her scheme for conducting the discussion. Some topics may be tried out in meetings, if the Prayer Meeting Committee agrees. (Such topics require more preparation than some others, since the leader and members do not have the advantage of helps in "The Christian Endeavor World" and elsewhere.)

8. Collect the best comments you have seen or heard concerning leadership and what it means. The closing discussion of the course might be on Ideals of Leadership, concluding with a brief prayer period in which the students seek to apply Christ's Way of Leadership to their own lives.

APPENDIX

A SUGGESTED CONSTITUTION

(Note: — The form of constitution here presented is merely suggestive. It may need revision and adaptation to meet particular circumstances.)

ARTICLE I — Name

This society shall be called the Society of Christian Endeavor of the (name of church) church of (name of city).

ARTICLE II — Object

(Select one or write one of your own.)

Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, to train them for work in the church, and in every way to make them more useful in the service of God and their fellow men.

OR

Its object shall be to reach, hold, instruct, train, and inspire young people for Christian living and Christian service.

ARTICLE III — Membership

1. Any young person who sincerely desires to accomplish the object specified above and who will subscribe to the membership pledge of this society may become a member of this society. Such persons shall be voted into membership by the society on recommendation of the Lookout Committee, and shall be publicly received at the next meeting following such election. A member's name shall be removed

from the roll on written request of the member or on recommendation of the Lookout Committee, which shall first ascertain definitely that such person does not care to continue as a member.

2. The membership of the society shall be divided into three classes: Active, Associate, and Honorary.

(a) The active members shall be those young people who have publicly confessed Christ as their Saviour and who have subscribed to the active members' pledge of this society. Voting-power shall be vested in the active members.

(b) The associate members shall be those young people who desire to participate in the activities of the society, but who have not publicly confessed Christ as their Saviour.

(c) Honorary Members. All graduates from the active membership of the society in good standing shall be transferred to the honorary list, unless they decline such membership. Other persons, who, though no longer young, are interested in the society, and wish to be connected with it, though they cannot regularly attend the meetings, may become honorary members. The honorary members shall be expected to contribute each year to the society's treasury and to lend their moral support in all worthy efforts. Occasional "honorary members' meetings" should be held.

ARTICLE IV — Officers

1. The officers of this society shall be: president, vice-president, recording secretary, corresponding secretary, and treasurer. These officers shall be elected by ballot annually or semi-annually by the society.

2. Election of officers shall be held in the regular business meeting in the months of and, or at such times as may be necessary because of resignation or withdrawal from the society of a member holding office. Nominations for the various offices shall be made by a nominating committee which shall be appointed by the president at least one month before the time for the election.

ARTICLE V — Committees

The society shall have the following committees: Executive Committee, Prayer-Meeting Committee, Lookout Committee, Social Committee, Missionary Committee, and Finance Committee. The chairmen of these committees except the Executive, shall be chosen by the society and the members shall be chosen by the Executive Committee.

Other permanent or special committees may be created and appointed as may be necessary to carry on the work of the society.

ARTICLE VI — Duties of Officers

1. The president shall preside at business meetings of the society and shall be chairman of the Executive Committee. It shall be his duty to see that the society has a definite program of work and that the program is effectively followed in accord with the object of the society. He shall be a member *ex officio* of all committees.

2. The vice-president shall co-operate with the president in making and executing plans for the society. He may be assigned definite responsibility, and shall be a substitute for the president whenever necessary.

3. The recording secretary shall keep an accurate list of members with their addresses, shall keep a record of the activities of the society, including the minutes of business meetings of the society and of the Executive Committee, and the reports of the various committees. He shall see that announcement is made of business meetings. He shall notify in writing all persons of their election to office or appointment to committees.

4. The corresponding secretary shall conduct correspondence with all outside agencies. He shall refer all communications received to the proper officer or committee, and shall report in writing to the Executive Committee (or business meeting of the society) the nature and disposition of all communications.

(Note: The name and address of this officer, whose term should be as permanent as possible, should be forwarded to all agencies with whom the society is likely to have correspondence, such as denominational agencies, the International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass., and State and county Christian Endeavor offices.)

5. The treasurer shall keep safely all money of the society, shall pay out such amounts as shall be properly authorized by the society, and shall render an accurate financial statement at the business meeting of the society.

(Note: The treasurer should be a member of or chairman of the Finance Committee.)

ARTICLE VII — Duties of Committees

1. The Executive Committee shall consist of the Pastor of the church, the officers of the society, the chairmen of the various committees, the Superintendents of the Junior and Intermediate societies, and the leaders of affiliated groups or clubs. It shall have charge of the society's program of work, and shall see that the officers and committees faithfully perform the duties assigned to them. All matters of business requiring debate should be brought first before this committee, and by it reported to the society. Recommendations concerning the finances of the society should originate with this committee.

2. The Prayer-Meeting Committee shall be responsible for the spiritual life of the society, including the prayer meetings for which topics must be assigned and leaders appointed, the promotion of the Quiet Hour observance, and the cultivation of the evangelistic spirit among the members. It shall also arrange such devotional meetings as shall be held by the society other than the weekly prayer meetings.

(Note: Such meetings might include those held in hospitals, homes, and institutions of various kinds.)

3. The Lookout Committee shall constantly strive to secure new members from among the young people of the Sunday school, the church, and the community. It shall propose the names of persons desiring to become members of the society, and after their election to membership shall introduce them to the other members and to the work of the society. It shall see that all members of the society are faithful in attendance, and shall learn the causes for continued absence. It shall recommend to the society that names of members be removed from the roll if members so request or if it is absolutely certain that such persons do not care to continue as members.

4. The Social Committee shall develop the spirit of fellowship among the members of the society, shall see that new members and visitors are welcomed and shall arrange for and conduct such socials, parties, or other recreational activities as may be deemed necessary. It shall direct the members in the performance of service tasks such as visits to sick, ministries of help to needy families, distribution of Thanksgiving and Christmas baskets, and so forth.

(Note: These duties named in the last sentence may be assigned to a Service Committee if desired.)

5. The Missionary Committee shall promote the whole program of the society, including the regular missionary meetings, mission-study classes, presentation of missionary information and literature, annual contribution to mission boards of the denomination, and such other activities as may be decided on.

6. The Finance Committee shall be responsible for all financial matters of the society, including the preparation of the annual budget of estimated receipts and expenses and the securing of sufficient funds to meet the society needs.

7. Each committee shall report in writing to the regular business meeting of the society.

ARTICLE VIII — Election of Officers and Committee Chairmen

The election of officers and committees shall be held at the first business meeting in and their term of service shall begin with the first of the following month.

A nominating committee shall be appointed by the president at least two weeks previous to the time for electing new officers. Of this committee the Pastor shall be a member *ex officio*.

ARTICLE IX — Other Committees

Other committees may be added, according to the needs of the society, of which the following are examples:

INFORMATION COMMITTEE. It shall be the duty of this committee to gather interesting and helpful information concerning Endeavorers or Endeavor work in all parts of the world, and to report the same. For this purpose five minutes shall be set aside at the beginning of each meeting.

SUNDAY-SCHOOL COMMITTEE. It shall be the duty of this committee to endeavor to bring into the Sunday school those who do not attend elsewhere, and to co-operate with the Superintendent and officers of the school in all ways which they may suggest for the benefit of the Sunday school. It may also arrange for a Christian Endeavor class to study the lesson one week in advance and be prepared to supply substitute teachers when needed.

MUSIC COMMITTEE. It shall be the duty of this committee to provide for the singing at the young people's meeting, to organize a Christian Endeavor chorus if possible, and also to turn the musical ability of the society to account when the Endeavorers can be helpful at public religious meetings.

FLOWER COMMITTEE. It shall be the duty of this committee to provide flowers for the pulpit, and to distribute them to the sick at the close of the Sabbath services.

GOOD-LITERATURE COMMITTEE. It shall be the duty of this committee to do its utmost to promote the reading of good books and papers. To this end, it shall do what it can to circulate among its members *The Christian Endeavor World*, also to obtain subscribers for the denominational papers and missionary magazines among the families of the congregation as the Pastor and the church may direct. It may, if deemed best, distribute tracts and religious leaflets, and introduce good reading matter in any other suitable way which may be desired.

PRESS COMMITTEE. It shall be the duty of this committee to send items regarding the work of the society and church to the newspapers accessible to it, and in all feasible ways to use for Christ the power of printer's ink.

CITIZENSHIP COMMITTEE. It shall be the duty of this committee to take charge of the citizenship and social-service work in and by the society; to arrange for special citizenship meetings and to secure the co-operation of the society in all campaigns for law-enforcement, Sabbath-observance, good citizenship, and social service that are approved by the Pastor.

JUNIOR COMMITTEE. It shall be the duty of this committee to see that a Junior society is, if possible, organized and maintained, and one or more Superintendents secured. It should in every way co-operate with the Superintendents for the best good of the Junior society.

ARTICLE X — Meetings

1. The society shall meet on the evening of each week, in which meeting opportunity shall be given for expression of Christian belief and experience. Once each month, or as often as the society may decide, a consecration or covenant meeting may be held, at which the roll may be called, and the responses of the active members shall be considered as renewed expressions of allegiance to Christ. It is expected that if any one is obliged to be absent from this

meeting, he will send a message, or at least a verse of Scripture, to be read in response to his name at the roll-call.

2. The society shall hold regular business meetings on the evening of each month. Special meetings may be called by the president at his discretion or on the written request of five members of the society. members shall constitute a quorum.

3. Social gatherings shall be held at least once a month at such time and place as shall be arranged by the Social Committee.

ARTICLE XI — Relation to the Church

The society, being a part of the church, owes allegiance to the church with which it is connected. It should be understood that the nomination and election of officers should be in harmony with the educational policy of the Committee on Religious Education of the church; that in every way the society should conform to the policies and program of the church, making reports monthly, quarterly, or annually, as requested.

ARTICLE XII — Fellowship

The society, while owing allegiance first to its own church and communion, is united by ties of spiritual fellowship with other Young People's societies the world around. This fellowship is based upon a common love of Christ, the principles of a common covenant, and common methods of work. This fellowship is interdenominational, and is promoted by local union meetings, State and national conventions, and in many other ways.

ARTICLE XIII — Amendments

This constitution may be amended at any regular business meeting, by a two-thirds vote of the membership of the society, provided that a written statement of the proposed amendment shall have been read to the society and de-

posited with the secretary at the regular business meeting next preceding.

SUGGESTED FORMS OF PLEDGE

(Note: — Any form of the pledge may be adopted by the society or a new wording may be written. Samples of various forms in use are given below, from which a selection can be made. If none of these meets the local need, the Pastor and society are at liberty to formulate a pledge of their own; but it is earnestly hoped that a pledge embracing the ideas of private devotion, loyalty to the church, and outspoken confession of Christ in the weekly meeting will be adopted.)

FORM 1: ACTIVE MEMBER'S PLEDGE

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at, and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the society.

Signed

FORM 2: ACTIVE MEMBER'S PLEDGE

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that

just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at and take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will if possible send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed

FORM 3: ACTIVE MEMBER'S PLEDGE

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. I will seek to bring others to Christ, to give as I can for the spread of the Kingdom, to advance my country's welfare, and promote the Christian brotherhood of man. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

Signed

FORM 4: ACTIVE MEMBER'S PLEDGE

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

Signed

FORM 5: ASSOCIATE MEMBER'S PLEDGE

As an associate member, I promise to attend the meetings of the society faithfully, and declare my willingness to do what I may be called upon to do as an associate member to advance the interests of the society.

Signed

A CONCURRENT STATEMENT

Concerning the Present Place of the Young People's
Society in the Program of Christian Education

Religious or Christian education is coming to have an increasingly important place in the program of the church. Of late, religious leaders have made a careful study of the basic principles of Christian Education. The definition prepared by the Jerusalem meeting of the International Missionary Council and adopted, with slight additions, by the International Council of Religious Education is the one which we hold as commonly acceptable. This statement reads as follows:

"Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

The Protestant denominations of North America recog-

nizing their responsibility to create the educational standards and programs, each for its own communion, welcome the co-operation of all interdenominational organizations and all other agencies functioning interdenominationally in the task of working out a comprehensive, full-rounded program of Christian education. In the building of a comprehensive, integrated and coherent program of Christian education for the youth of the church, the type of training afforded by the young people's society must be recognized as an integral part of a total youth curriculum of religious education.

It is our conviction that in the successful working out of the program of Christian education in an individual church, the type of work usually done by a young people's society has a definite place, namely to share in achieving the following functions:

To challenge young people to allegiance to Jesus Christ and to the expression of personal Christian convictions and ideals;

To afford opportunities to consider together the problems of youth, to discover the Christian truths applying to these problems, and to practise with the helpful co-operation of fellow members the Christian way of living;

To enable young people to participate in the preparation and conduct of worship services;

To develop leadership through training by doing, thus preparing for future service in larger responsibilities in the church and other fields;

To provide opportunities for young people to develop and express their own creative powers in program building.

Starting some fifty years ago (1881) and continuing for many years, the only organization of this type was Christian Endeavor. In some denominations similar organizations have come into existence, such as Epworth League, Luther League, etc. Christian Endeavor has continued, however, as the one society working among young people of many communions, and today is recognized as having the largest

number of local units and members of any organization in this field. With its growth have arisen problems regarding relationship with denominations and relationships within the individual churches. These problems actually open larger opportunities for service, provided the solution to them is sought sympathetically and co-operatively. Here again certain basic principles need to be stated, a few of which follow.

Where there is a young people's society in any church its program should be an integral part of the total program of religious education for young people in that church. Relationships with other organizations within the church and necessary supervision may be secured through the educational committee of the church. This committee should have certain members designated whose special responsibilities will be in the young people's field. On this committee should be a fair proportion of young people or their adult advisors, who should share in the building and supervision of the program.

It is further recognized that in the society type of work, due recognition should be given to the differing needs and abilities of boys and girls, young people, and adults of different ages. Until better age groupings are discovered, the grading as adopted by the evangelical churches participating in the International Council of Religious Education and by the International Society of Christian Endeavor is recognized as standard. This grading is based mainly on the physical and mental development of the individual. Wherever adaptations of the standard grading are necessary the same adaptations should be made for all the organizations involved.

The Christian Endeavor type of organization adapted to the needs of the local church is unusually well fitted to serve in helping to meet the religious needs of youth. The first society came into being because an observant and resourceful pastor understood the needs of his young people and devised a way to meet those needs through the activities of the

young people themselves as they worked for Christ, the church and other young people. The absence of theological partisanship in Christian Endeavor has made it possible for any church of any communion to use the name and the plans of the organization. Furthermore, the authority and responsibility of the individual church in the matter of organization, program, and leadership have always been recognized by Christian Endeavor. The same authority and responsibility are also accorded to denominational leadership with reference to recommendations to churches within the various communions.

Christian Endeavor emphasizes loyalty to Christ and the church, particularly to the local church of which the society is a part. This pledged loyalty is to be expressed through the practice of personal devotions, participation in society and church activities, and through consistent and aggressive Christian living. In the interest of conserving the educational values expressed in the basic principles of Christian Education as defined in the Jerusalem meeting of the International Missionary Council, the fundamental plans, purposes and programs of all agencies of religious education should be constantly re-studied and re-evaluated.

"One of the values of Christian Endeavor is the opportunity it affords for interdenominational and world fellowship. The encouragement found in working with larger groups, the success which accompanies united effort, and the sense of oneness which comes when serving and working with young people of all races and all nationalities, are assets which must be recognized for their great worth."

Christian Endeavor has many characteristics which make it an organization peculiarly fitted for use by churches in meeting the religious needs and in ministering to the spiritual development of the young people. It is an organization committed to the service of youth. As such, the society must always keep paramount the accomplishments of its distinctive phase of the educational program, and

the organizational set-up must be considered primarily as a means to the achievement of these goals of Christian education.

The following individuals holding responsible positions of leadership in young people's work concur in issuing this statement:

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young people themselves as they worked for Christ, the church and other young people. The absence of theological partisanship in Christian Endeavor has made it possible for any church of any communion to use the name and the plans of the organization. Furthermore, the authority and responsibility of the individual church in the matter of organization, program, and leadership have always been recognized by Christian Endeavor. The same authority and responsibility are also accorded to denominational leadership with reference to recommendations to churches within the various communions.

Christian Endeavor emphasizes loyalty to Christ and the church, particularly to the local church of which the society is a part. This pledged loyalty is to be expressed through the practice of personal devotions, participation in society and church activities, and through consistent and aggressive Christian living. In the interest of conserving the educational values expressed in the basic principles of Christian Education as defined in the Jerusalem meeting of the International Missionary Council, the fundamental plans, purposes and programs of all agencies of religious education should be constantly re-studied and re-evaluated.

"One of the values of Christian Endeavor is the opportunity it affords for interdenominational and world fellowship. The encouragement found in working with larger groups, the success which accompanies united effort, and the sense of oneness which comes when serving and working with young people of all races and all nationalities, are assets which must be recognized for their great worth."

Christian Endeavor has many characteristics which make it an organization peculiarly fitted for use by churches in meeting the religious needs and in ministering to the spiritual development of the young people. It is an organization committed to the service of youth. As such, the society must always keep paramount the accomplishments of its distinctive phase of the educational program, and

the organizational set-up must be considered primarily as a means to the achievement of these goals of Christian education.

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